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JUNE, JULY, 1952

No. 6

L'Augustine's

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A Burse, or Scholarship, of \$5,000 will take care of the education and training of one of our students for the priesthood. Won't you help us complete one of the following incomplete Burses? Any amount, large or small, will be appreciated.



Blessed Martin de Porres	\$3,517.00
St. Joseph	
Holy Ghost	940.70
St. Matthias	844.50
St. Jude	
Our Lady of Sorrows	800.00
St. Elizabeth	553.00
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St. Madeline Sophie Barat	159.50

Send Your Donation to:
REV. FATHER RECTOR
St. Augustine's Seminary
Bay St. Louis, Mississippi

Little drops of water Make 7he Mighty Ocean

So the poet tells us. Your monthly contributions, large or small, will flow together and grow into an ocean of help for our work of educating candidates for the priesthood and brotherhood. Join today! . . .

ONCE-A-MONTH CLUB St. Augustine's Seminary, Bay St. Louis, Mississippi

ST. AUGUSTINE'S MESSENGER, A Catholic magazine published monthly (except July and August) by the Divine Word Missionaries at St. Augustine's Seminary, Bay St. Louis, Mississippi, to make the work of the Catholic Church in the Home Missions, especially among the Negroes, better known. Proceeds are used for the education of students for the priesthood and Brotherhood.

Entered as second-class matter January 1, 1951, at the Post Office at Bay St. Louis, Mississippi, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. authorized July 19, 1918.

ST. AUGUSTINE'S PSSPNDET

To aid the cause for which the Divine Word Missionaries are working—more priests and religious for the Missions, especially among the Negroes.



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The City of New Orleans, that is Catholic New Orleans, is fast coming of age in its responsibility for the Catholic solution of the problem called "Race." Among the groups doing their share to raise the temperature of love in this, the South's Most Interesting City, is a small band of Catholic women living at a place called Caritas . . . (Charity). Their house is not a place where love is doled out in the form of material aid only. It is, rather, a house where the love of God is fostered through the simple means of loving their neighbor for the sake of God. The following account is written by the members of Caritas.

-Editor



What are we and what are we trying to do? That is a question which comes to us often. It is a good question and makes us come to grips with the work and with ourselves. It forces us to give ourselves a definition. Well, first of all we are a little group of women living together and trying to become saints. The group was started a little over two years ago by Dr. Bertha Mugrauer and Kathleen Woods. Kathleen is a native New Orleanian, a graduate as of last June of Loyola University of the South. At the end of last Summer we were joined by Mary Linda Hronek, of Seattle, Washington. She has a Master's degree in social work from the Catholic University which gives her a valuable background for her work. A month ago, Marcella Muhl from Vinton, Iowa, came to us. Marcella, too, did graduate work in social work at C. U., and is a warm, mature woman with a real gift for dealing with children and visiting the women of the parish in their homes.

We live together in a little, four room house—half of a double—in a Negro neighborhood. Our landlord, a Negro, lives next door. Our neighborhood is poor, but it is not a slum. Most of the people who live in it have been there for years and are "solid" citizens.

Our field of operation—our "universe" is the parish—the Negro

4582

FATHER GEORGE WILSON, S.S.J., spiritual director of the members of Caritas. Father is also pastor of St. Joan of Arc Parish in New Orleans. parish of St. Joan of Arc, whose zealous and energetic pastor is Father George A. Wilson, S.S.J. Father Wilson has given us every encouragement and the best possible cooperation. We feel very strongly that the parish is the perfect structure through which to work to change society, to develop and perfect a Christian culture. It is a perfect structure—but it is not being used as such. We want to try to use it fully.

We do this first of all by living We try to become an integral part of it. We started to do this by going to every single devotion or affair the parish had. That took some going. We went to all the Masses. We went to the Novena. We went to the Stations and Sunday night devotions and whatever else there was to go to. And we went to the breakfasts and dinners in the school, the Bingos and the Bazaars. We were simply always there and gradually the Negro parishioners grew used to seeing us. Then they accepted us rather shyly and tentatively. Then they opened their arms and embraced us. In that loving clasp we are now living in peace and in joy.

Spiritually, we feel that our first job is to be Christ, where He is not—to live fully the principle that we are all extensions of Christ's Body in time. We want to radiate Christ in our parish, especially. We want to make grow a spirit of love that will draw all the parishioners and priests together in their striving for holiness.

We practice voluntary poverty—although, as one member puts it, it is sometimes involuntary as well. Ours is the poverty of what the sociologists would call the "upper lower" or "lower middle" classes. That means that we usually have the necessities of life, but that we have very little economic security for the future—like the people



The four workers of Caritas House. (l. to r.) Mary Linda Hronak, Marcella Muhl, Dr. Bertha Mugrauer and Kathleen Woods. They love their work among the parishioners of St. Joan of Arc Parish, New Orleans, La.

around us who live up to the last cent of their weekly wages and are not able to save "ahead." We do not have insurance or annuities or savings accounts. Relatives and friends constantly ask us "What will happen if you have a long illness and can't work? What will happen when you are old and can't earn anything?" We feel that having given ourselves to God, He will take care of us. And if that care includes some suffering from want. some real privation, it is o.k. with us. He had no place to lay His Head. The people around us have to depend on social security and old age pensions and Charity Hospital. So will we.

How do we accomplish this poverty, since the type of work we do is much better paid than that of most of the poor who live around us and who haven't had our educational opportunities? Right now we are doing it by the simple expedient of only one in the four earning anything. Three members of the group

(Continued on page 187)

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Editorial

Young people, old enough to fly jet planes, are also old enough to choose religious and priestly vocations for themselves. That was the contention of John O'Connor in his article "Too Young To Live," last year in "The Sign," a leading Catholic magazine. Indeed a timely admonition!

The writer is convinced that there are scores, perhaps thousands, of young men and women who would be in religious orders today, if there had been no opposition on the part of parents, elders and friends. However, "youth should not be pushed into vocations, but elders and friends should act as wise recruiting sergeants when a candidate for the ranks appears."

Who are out greatest successes in the movie, radio, television and sport world? Who are the ones most applauded and held up as models for our youth? They are none other than our eighteen-year olds. "Yet, let someone of the same age as these headliners mention the cloister, missions, or seminary, and there is a chill silence."

The article further maintains that many Catholics approve religious and priestly vocations, but won't let their own flesh and blood join the ranks. Parisk priests and retreat masters can tell of all sorts of influences used to discourage priestly and religious vocations, such as tears, rage, even physical beatings, bribery and kidnapping-though not always successful. One retreat master, whom the author interviewed, declared: "We are asked to make sacrifices to prepare for war. But youth cannot make the greatest of sacrifices in order to win the only war that ever counted." 164

The same retreat master refuted the old argument that life in a religious order or seminary smothers a personality. He said: "Our long training keeps us strongly knit on essentials and rules. But on other things there are personalities galore, with opinions ranging the scale from approval to condemnation on TV, baseball, politics, labor, music and each other's sermons. The communities are full of life, challenge, work, hobbies and sometimes some awfully rapid and witty exchanges . . . "

Naturally, we ask: why this sad state of affairs, especially when thousands of priests, Brothers and Sisters are so vitally needed throughout the world? Why do parents no longer consider it a unique hondr and special blessing from Almighty God to have at least one son or daughter as a priest or religious? Does the fault lie solely with the parent? Or is it perhaps the poor example of priests and religious, whose example should prove the strongert attraction for our young boys and girls to enbrace the priestly and religious life.

No matter with whom the fault lies, all of us, whether priests, religious or parents, should realize the fact that the majority of the people in the world today are still PAGANS, and do our part by word and example to incourage our young boys and girk to follow Christ. There are a thousand million people in the world who have never heard of God, have never been to confession or Holy Communion, have never known the priendship of Jesus and Mary. Yes, a thousand million people!

(Continued in page 175)

NEW PRIESTS . . . The next few weeks will produce hundreds of new priests. Many a first-Mass preacher will remind audiences be sure to pray for priests. Loyal and respectful Catholic hearts will protest: "You don't need prayers, Father. Just be sure you pray for us poor sinners." A few thoughts about what priests are might help you pray harder for them. "Taken from amongst men, ordained for men in the things that appertain to God" is Saint Paul's definition of a priest. Preeminently for others is the priesthood conferred upon us. Therein the danger, the need for prayers. "Lest having preached to others, I myself become a castaway." We cannot absolve ourselves. Awareness of weakness makes us ask prayers.

SACRED SERVICE . . . A priest is a commissioned officer in Christ's Army. But not merely a man imitating what Christ said. Rather a man through whom Christ continues what Christ began through Himself. Christ borrows a priest's mouth to speak His message, his hands to minister His Sacraments, his body and soul to perpetuate His redeeming work for human souls. All over the world, Christ works upon souls through His priests. Christ baptizes, Christ absolves, anoints, pours out grace, teaches. The color and race of the priest mean nothing. Time, place, youth, lack of personality, degree of intelligence—these don't change basic reality. Each validly ordained priest is Christ Among Men. What responsibility.



ST. AUGUSTINE'S 27TH PRIEST-

Rev. Mr. Gerald Lewis, S.V.D., was born in Silver City, Canal Zone, on April 26, 1924. At the age of ten, his parents moved to La Boca, where he graduated from grammar school in 1940. The same year he entered St. Augustine's Seminary. Upon the completion of his high school course, he entered the Novitiate of the Divine Word Missionaries at Techny, Illinois. He pronounced his first vows in the Society of the Divine Word in 1945 and his perpetual vows in 1951. In February and March of the past year, he was ordained a subdeacon and deacon, and June 24, will be ordained to the Holy Priesthood. Rev. Mr. Lewis will be the 27th priest to be ordained at St. Augustine's Seminary. The first priests were ordained at St. Augustine's Seminary in 1934. Frater Carlos Lewis, S.V.D., the ordinand's brother, was ordained in 1949.



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Hugh Calkins, O.S.M.

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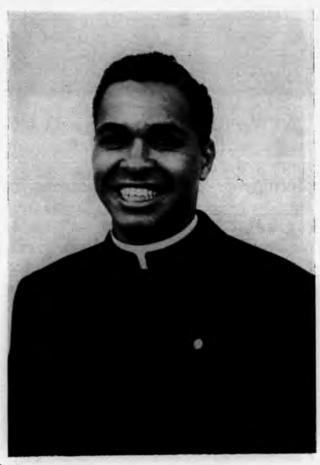


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Rev. Mr. Thaddeus C. Boucree, S.V.D., was born in New Orleans, La., on August 12, 1924. After graduating from grammar school, he attended high school before coming to St. Augustine's Seminary in 1939. Upon the completion of his high school course in 1943, he entered the Novitiate of the Society of the Divine Word at Techny, Illinois. He pronounced his first vows in 1945 and his perpetual vows in September of 1951. During February and March of this year, he was ordained a sub-deacon and deacon by His Excellency, the Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez. On June 24, Bishop Gerow will ordain him to the Holy Priesthood at St. Augustine's Seminary. Rev. Mr. Boucree is the 28th priest to be ordained at St. Augustine's Seminary in 1934. The eldest daughter of the Boucree family joined the "Handmaids of Mary" and her name in religion is Sister Marie Annunciata.



3/45

AND STILL . . . We retain our individuality. All our human traits and often our too human cowardice and weakness remain with us. We tremble at the thought of Christ using us as His Personal Agents. Do you wonder we need and ask prayers? The human nature of Our Lord is the means by which the life of God first came to men. Today that life comes to mankind through priests who are Christ continuing unto our time. Do you begin to appreciate the real worth of any priest? No matter how much you dislike or disdain him from purely human viewpoints? Don't you see the surest way to remedy his unworthiness, his failing to measure up, is not carping criticism but kindly prayers that Christ would heal him?

AT THE ALTAR . . . Christ says Mass anew through each priest sacrificing. The perfect work of Calvary is responsible for all the good that counts with God for all

men for all time. Yet Mass is not merely the memory of that heroic day. Christ continues to offer Himself to God through His priests. "God, though omnipotent, could not give more; though most wise, did not know how to give more; though most rich, had nothing better to give." All the world is offered to God through Christ sacrificing through His priests. Please pray that we may be suitable instruments.

Prayer

O Jesus, Eternal Priest, keep this Thy servant within the shelter of Thy Sacred Heart, where none may harm him. Keep unstained his anointed hands, which daily touch Thy Sacred Body. Keep unsullied his lips purpled with Thy Precious Blood. Keep pure and unearthly his heart sealed with the sublime mark of Thy glorious Priesthood. Let Thy holy love surround him and shield him from the world's contagion Bless his labors with abundant fruit, and may the souls to whom he ministers be here below his joy and consolation and in heaven his beautiful and everlasting crown. Amen.

Go On

and

Up!

by

M. Theresa Carberry



". . . Our souls and eyes

Shall follow thy continuous rise: From bards who from thy root shall spring

And proudly tone their lyres to song of Ethiopia's glory."

PAUL LAURENCE DUNBAR

A certain little boy fairly flew home from school one day. He was the happiest little boy in all Ohio. For hadn't he received the most beautiful mark on his paper?-And hadn't teacher asked him to read his poem to the class. Thus Paul Laurence Dunbar—"the first American Negro to attain distinction in literature," began his poetic career. But it was not all to be as shining as this. Born of parents, neither of whom could read or write, this tender lad seemed destined to sing the songs of his humble race. His was the call to raise to a higher plane the songs sung by his people in the throes of an enforced bond-That bondage with its unanswerable gloom and sufferingits unreasonableness had already laid its oppressive hand upon the mind and heart of this little lad:

"—Oh dey's lots o' work and trouble In dis world to swaller down

An' dey ain't enough of laughin' For to last all way aroun'

But dey's times when ah fergits All mah trouble an' mah woe

When ah hear mah daddy playin' On his ol' banjo."

So Paul went on studying and excelling at school in spelling, English and grammar. Grinding poverty did not hide from him the beauty that surrounds us all in this vale of tears. Paul always could see the sun shining thru the darkest hour. He learned to love the ways of his people. Their folklore and songs appealed to his poetic nature and he longed to interpret them for all. Through all the struggle—his mother earned the living for herself and her boy by taking in laundering; this brave soul held close the talent that had been given to him and did all within her power to multiply its worth. His father had died when he was 2 years old. So early he had had to shoulder a

ST. AUGUSTINE'S 28TH PRIEST-

Rev. Mr. Thaddeus C. Boucree, S.V.D., was born in New Orleans, La., on August 12, 1924. After graduating from grammar school, he attended high school before coming to St. Augus-tine's Seminary in 1939. Upon the completion of his high school course in 1943, he entered the Novitiate of the Society of the Divine Word at Techny, Illinois. He pronounced his first vows in 1945 and his perpetual vows in September of 1951. During February and March of this year, he was ordained a sub-deacon and deacon by His Excellency, the Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez. On June 24, Bishop Gerow will ordain him to the Holy Priesthood at St. Augustine's Seminary. Rev. Mr. Boucree is the 28th priest to be ordained at St. Augustine's Seminary. The first priests were ordained at St. Augustine's Seminary in 1934. The eldest daughter of the Boucree family joined the "Handmaids of Mary" and her name in religion is Sister Marie Annunciata.



individuality. All our human traits and often our too human cowardice and weakness remain with us. We tremble at the thought of Christ using us as His Personal Agents. Do you wonder we need and ask prayers? The human nature of Our Lord is the means by which the life of God first came to men. Today that life comes to mankind through priests who are Christ continuing unto our time. Do you begin to appreciate the real worth of any priest? No matter how much you dislike or disdain him from purely human viewpoints? Don't you see the surest way to remedy his unworthiness, his failing to measure up, is not carping criticism but kindly prayers that Christ would heal him?

AT THE ALTAR . . . Christ says Mass anew through each priest sacrificing. The perfect work of Calvary is responsible for all the good that counts with God for all

AND STILL . . . We retain our men for all time. Yet Mass is not merely the memory of that heroic day. Christ continues to offer Himself to God through His priests. "God, though omnipotent, could not give more; though most wise, did not know how to give more; though most rich, had nothing better to give." All the world is offered to God through Christ sacrificing through His priests. Please pray that we may be suitable instruments.

Prayer

O Jesus, Eternal Priest, keep this Thy servant within the shelter of Thy Sacred Heart, where none may harm him. Keep unstained his anointed hands, which daily touch Thy Sacred Body. Keep unsullied his lips purpled with Thy Precious Blood. Keep pure and unearthly his heart sealed with the sublime mark of Thy glorious Priesthood. Let The of Thy glorious Priesthood. Let Thy holy love surround him and shield him from the world's contagion Bless his labors with abundant fruit, and may the souls to whom he ministers be here below his joy and consolation and in heaven his beautiful and everlasting crown. Amen.

Go On

and

Up!

by

M. Theresa Carberry



". . . Our souls and eyes

Shall follow thy continuous rise: From bards who from thy root shall spring

And proudly tone their lyres to song of Ethiopia's glory."

PAUL LAURENCE DUNBAR

A certain little boy fairly flew home from school one day. He was the happiest little boy in all Ohio. For hadn't he received the most beautiful mark on his paper?—And hadn't teacher asked him to read his poem to the class. Thus Paul Laurence Dunbar—"the first American Negro to attain distinction in literature," began his poetic career. But it was not all to be as shining as this. Born of parents, neither of whom could read or write, this tender lad seemed destined to sing the songs of his humble race. His was the call to raise to a higher plane the songs sung by his people in the throes of an enforced bondage. That bondage with its unanswerable gloom and sufferingits unreasonableness had already laid its oppressive hand upon the mind and heart of this little lad: "-Oh dey's lots o' work and trouble

In dis world to swaller down

An' dey ain't enough of laughin'

For to last all way aroun'

But dey's times when ah fergits

All mah trouble an' mah woe

When ah hear mah daddy playin' On his ol' banjo."

So Paul went on studying and excelling at school in spelling, English and grammar. Grinding poverty did not hide from him the beauty that surrounds us all in this vale of tears. Paul always could see the sun shining thru the darkest hour. He learned to love the ways of his people. Their folklore and songs appealed to his poetic nature and he longed to interpret them for all. Through all the struggle-his mother earned the living for herself and her boy by taking in laundering; this brave soul held close the talent that had been given to him and did all within her power to multiply its worth. His father had died when he was 2 years old. So early he had had to shoulder a

sense of responsibility for the upkeep of the little home.

In high school he stood out again for excellence in the subjects that were to be the tools of his vocation. Chosen editor of the school paper, he won the esteem and admiration of the students and the respect and confidence of his teachers. At graduation the class sang a song composed by him. For any other boy with his ability and record, college would have been the inevitable follow-up to high school. But there could be no college at that time for Paul. If he was to accomplish any of the great things which he might, it would have to be without a college education. Now, he must relieve his mother of the great burden of sacrifices she had been making for him over all the years of his boyhood. He must find a job as quickly as possible. For now, his dreams-dreams of showing to the world the native beauty and rhythm of the songs of his racetheir poetry, their simple yet profound faith—the joy of their dances, must wait for some future time for their fulfillment. This boy, come of a race hardly half a century out of slavery—a race whose African heritage of a child-like, and free existence had survived the suppression of the chains of slavery—because of that inheritance must in turn lay aside his glorious gift and first overcome the unjust and hu-

militating stigma of color caste.

For one of his talent and ability there were certain positions which should almost automatically have opened to him. But burdened with the tragic realization of the enforced fate of his race he found soon that his fears were well-founded. Doors—certain doors—were not open to him. Negroes did not receive at that time a cordial or even human welcome in an editor's office—the back doors were for such as he. It was there with the brooms and mops

(Continued on page 172)



MARIAN ANDERSON SINGS UNDER LINCOLN STATUE IN WASHING-TON: Miss Marian Anderson was soloist at the Memorial Services for the late Harold L. Ickes. It was Mr. Ickes, who in 1939 arranged for Miss Anderson's first open-air concert at the Memorial while he served as secretary of the Interior. Thousands of listeners gathered to hear the famed contralto.





The feast of St. Joseph's Solemnity, April 30 was celebrated in grand style at the Seminary. Father John LaBauve, S.V.D., assisted by Father Leonard Olivier, S.V.D., as deacon and Frater Thaddeus Bou-

cree, S.V.D., as subdeacon celebrated the Solemn Mass at 8:30. The Seminary Choir under the direction of Father Hubert Posjena, S.V.D., sang the "Mass of the Blessed Sacrament" by Elmer Steffen. After dinner, the Fraters' new baseball field was dedicated and named "Christman Memorial Field" in honor of the found-

er of St. Augustine's Seminary, Father Matthew Christman, S.V.D. Frater Paul Neale, S.V.D., played the National Anthem on the trumpet. Father Maurice Rousseve, S.V.D., Assistant Provincial and Prefect of the Scholastics blessed the new field and tossed the first ball which began the dedicatory game between the students and the Fraters. With an 8-5 score, the Faters came out as victors. That evening, the community was entertained by the movie "Mr. 880" in which the F.B.I. apprehends printers of counterfeit money. Solem Vespers were chanted in the sanctuary choir at 5:00 p.m. When the curfew tolled, all retired with the assurance of having paid worthy tribute to the Guardian of the Vir-



OUR STUDENT VARSITY BASEBALL TEAM: The team is the proud owner of a set of fine baseball suits given to us by Mr. Larry Gilbert, owner of the Nashville Volunteers of the Southern Association. Father Hugh Taylor, O.S.B., who is at present doing parish work at Our Lady of the Gulf Parish, Bay St. Louis, was instrumental in obtaining the suits.



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LAY RETREATANTS' READING LOUNGE: The lay-retreatants are offered an opportunity to read the best in Catholic literature. St. Augustine's Seminary will again have four week-end retreats during July.

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Laymen's Retreats

The eighth annual series of Men's Lay Retreats will begin on July 4th and close on August 3rd. at St. Augustine's Seminary. The Reverend Robert E. Pung, S.V.D., is the director of the Retreat League. The retreat-Master for this year's series will be the Reverend Carlos Lewis, S.V.D., S.T.D., assistant pastor of Our Lady of Perpetual Help Church in St. Martinville, La. Father Lewis returned this year from advanced studies in Rome, where he was awarded the degree of Doctor of Sacred Theology.

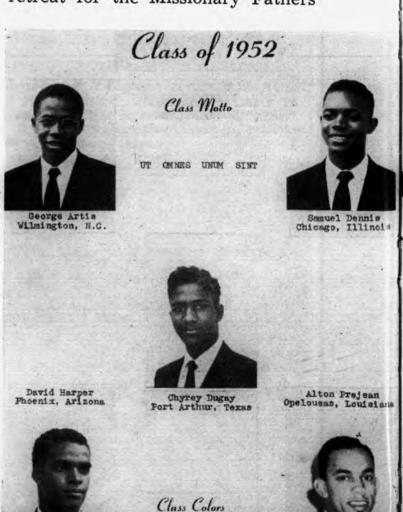
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The Reverend Fraters Gerald Lewis, S.V.D., and Thaddeus Boucree, S.V.D., will receive the sacred character of the priesthood on the morning of June 24th at St. Augustine's Seminary. His Excellency, the Most Reverend Richard O. Gerow, S.T.D., Bishop of Natchez, will confer Holy Orders. The newly ordained will each celebrate his first Mass the following morning at 8:30 in the Seminary Chapel. Frater Boucree 170

will sing his first Solemn High Mass the following Sunday at Holy Redeemer Church in New Orleans. Frater Lewis will celebrate his first Solemn High Mass next June at La Boca, Canal Zone, Panama.

Annual Retreat for Missionaries

Very Reverend Father Provincial announces that the annual spiritual retreat for the Missionary Fathers



BLUE AND WHITE

will be held at St. Augustine's Seminary from June 8th to 13th. The Reverend Augustine J. Aylward, C.SS.R., Rector of Notre Dame Retreat House, Rochester, N. Y., will be the retreat master. The annual retreat for the Seminary Professors will be held in August.

Father Boerding's Mother Dies

On March 11, the mother of Father Peter Boerding, S.V.D., passed to her eternal reward. The readers of the MESSENGER are requested to remember her in their prayers.

Father Provincial Makes Visitation

The Very Reverend William C. Bauer, S.V.D., Provincial of the Southern Province of St. Augustine, made his visitation tour of the parishes and missions in Louisiana and Texas shortly after Easter. All the Fathers in the Diocese of Lafayette, La., and Austin, Texas, were met personally. In May, Father Provincial visited the missions in Arkansas and Mississippi. Everywhere, encouraging progress was noted.



Edwin Cabey

Montser

rejean Louisians



Class Flower





Father Maurice Rousseve, blesses the seminarians' new baseball field while the players look on.



Father Pung Retreat Master for Sisters

The Reverend Robert E. Pung, S.V.D., Editor of the Messenger and director of St. Augustine's Laymen Retreat League, will give the annual retreat for the Sisters Servants of the Holy Ghost, Jackson, Mississippi. The exercises will begin on June 5th and close on June 12th. The Sisters teach in several of our mission schools in Mississippi and Arkansas.

Commencement Exercises, June 5

Thursday, June 5th is the day set aside for the annual commencement exercises of the Minor Seminary. Ten young men will have completed their first step to the holy priesthood. They will enter the Novitiate of the Society of the Divine Word in Techny, Ill., this fall.

INTENTIONAL SECOND EXPOSURE



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Class of 1952







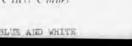


Chyrey Dugay Fort Arthur, Texas





Class Cators





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Hartfield Myvett Belize, Fritish Honduras



Michael Moody __ Mobile, Alabama

Pelix Casimir Dominica. B.W.I.



Towin Cahay Conteerrat, E.V.I.

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Go On And Up!

(Continued from page 168)

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"... Oh, Lord, the hard-won miles Have worn my stumbling feet; Oh soothe me with Thy smiles And make my life complete. The thorns are thick and keen Wher-e'er I trembling trod, The way is long between

My wounded feet and God."

Day after day, Paul trod the hot streets. Hour upon hour the gruff, cold, despising, and always insulting voices denied him even a hearing. Time after time he was turned down—and he knew for only one reason—unfortunately he had been born a full-blooded Negro. His youthful heart, now sad and bleeding at the calloused open hatred of man for man, cried out to his God—Who alone received him wihout any question, Who alone accepted him as he was:

"Where healing waters flow
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My heart is aching so;
Thy gracious balm I need . . . "
(Continued on page 178)

AWARDS TO SPORTS LEADERS: Leaders in the world of sports were honored for their outstanding work in the field of human relations. Holding the silver plates presented to them are (l. to r.) Al Schact, clown prince of baseball; Florence Chadwick, only woman to swim the English channel both ways; Dick Kazmaier, number-one All-American football player; Bobby Permane, jockey who scored a courageous comeback from near-death; Joe Walcott, world's heavyweight boxing champ; and Ford Frick, commissioner of baseball.

(United Press Photo)



OUR BLESSED MOTHER APPEARS...

Heede

Gerald Lewis, S.V.D.

"I guarantee you that I could do away with the Church in four or fibe years if I cared to. The Church vain, a hypocrite, corrupt in every sense. A light push is all that is needed for the whole structure to come tumbling down." That was what Hitler had to say about the Catholic Church back in 1933. The rest of the thirties saw the new European tyrant, flushed with power, doing exactly as he pleased with the German nation, the German people and the Catholic Church. The atrocities committed in Nazi Germany made the rest of the world remble at the thought of such a ruthless dictator overrunning the continent. But the Catholic Church which has seen Hitlers rise and fall for over nineteen hundred years braced herself for the fight she was sure would follow. Hitler's laws against the freedom of the Church met with open opposition from the Catholics of Germany. And as the Nazi persecution neared its peak, as if to strengthen the people for what was to come, Our Lady appeared in the village of Heede in Northern Germany.

On November 1, 1937, four girls, Anne Schulte, Susi Bruns and Grebe and Maria Ganseforth, saw the Mother of God standing on a white

cloud between two cypress trees near the village church. She wore a crown of gold and her long white dress and veil fell in many folds down to the cloud. On her left arm sat the Child Jesus. His right hand held a globe surmounted by a cross and the right hand of Mary rested lightly on the globe so that the cross was between the middle and ring fingers. This apparition was seen about a hundred times from November, 1937 until November, 1940. Sometimes Mary's features were smiling and friendly, at other times she was serious and sad. Twice she appeared without the Child Jesus and on both occasions her serious countenance made the girls sad and fearful.

As crowds gathered in Heede, the Nazi Catholics decided to put a stop to this new religious craze. They took the four girls away from Heede and kept them in an asylum under close observation. Since no signs of insanity were found the children were released and immediately the visions began again and the crowds flocked to Heede.

Our Lady said very little during her apparitions. When Maria Ganseforth asked her under what title she she wished to be venerated Mary answered: "As the Queen of the

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In 1946 there were again rumors of an apparition in Heede. This time not Mary but Christ Himself appeared to one of the girls, now a

young woman, Grete Ganseforth. What He said is well worthy of consideration for He tells of terrible things in store for our earth and He gives us the solution to avoid them. Here are His words: "Men did not listen to my most Holy Mother when she appeared at Fatima and admonished them to do penance. Now I myself am coming at the last hour to warn and admonish mankind! The times are very serious. Men should at last do penance, turn away from their sins and pray, pray much in order that the wrath of God may be mitigated! Particularly the holy rosary should be prayed very often. The rosary is very powerful with God."



Father Obenrader had an impressive May Crowning at Christ the King Center, Sharon, Pa. All were most eager to show their love and gratitude to the Blessed Virgin Mary, the Queen of May.



Spend a week this summer at

Friendship House

INTERRACIAL WORKSHOP

STUDY-- Catholic doctrine applied to race relations.

LIVE- the Mass and the Church's liturgy.

PLAN— what I can do in my community.

*60 Miles from NEW YORK CITY August 10-16, August 24-30

*90 Miles from WASHINGTON, D. C. July 20-26, August 4-9, August 17-23

*35 Miles from CHICAGO August 17-24

Tuition: \$25-\$35, According to Ability to Pay.

For Further Details, write to:

ANDY ZEKO - FRIENDSHIP HOUSE

4233 S. Indiana, Chicago 15, Illinois

"They Tried To Tell Us We're Too Young"

(Continued from page 164)

How many are a thousand million people? I'll help you to form some idea. If all these millions were placed shoulder to shoulder, they would form a line 400,000 miles long. Just think of it-more than 17 times around the world. If you were sitting on your front porch and all these pagans began to march past your house, do you know that it would take half of your lifetime, day and night without interruption, to see them all pass by. You would see Chinese, Bengalese, Indians, Eskimoes, even thousands of Americans. Just one example: of the 14,000,000 Negroes

in the United States, only some 400,000 are Catholic. There are whole towns of Negroes just waiting for priests, Brothers and Sisters to come to instruct them. They have waited for years—and it was not always the lack of priests and religious—will they continue to wait in vain? Christ loves the Negro and died for him as well as the rest of mankind.

No advantage in bemoaning the past; rather, let us all be up and doing—praying, encouraging and fostering vocations in word and deed, ever convinced that "if young people are old enough to die for their country, then they are also old enough to live and die for Christ."

INTENTIONAL SECOND EXPOSURE

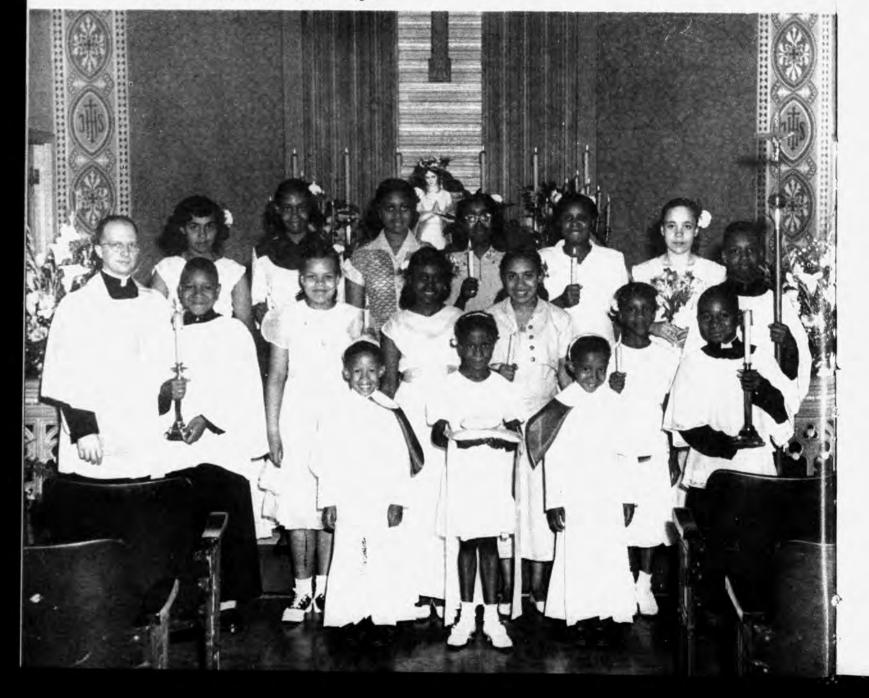
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Father Obenrader had an impressive May Crowning at Christ the King Center, Sharon, Pa. All were most eager to show their love and gratitude to the Blessed Virgin Mary, the Queen of May.



Spend a week this summer at

Friendship House

INTERRACIAL WORKSHOP

STUDY Catholic doctrine applied to race relations.

LIVE the Mass and the Church's liturgy.

PLAN what I can do in my community.

60 Miles from NEW YORK CITY August 10-16, August 24-30

190 Miles from WASHINGTON, D. C. July 20-26, August 4-9, August 17-23

*35 Miles from CHICAGO August 17-24

Tuition: \$25-\$35. According to Ability to Pay.

For Further Details, write to:

ANDY ZEKO - FRIENDSHIP HOUSE

4233 S. Indiana. Chicago 15, Illinois

"They Tried To Tell Us We're Too Young"

(Continued from page 164)

How many are a thousand million people? I'll help you to form some idea. If all these millions were placed shoulder to shoulder, they would form a line 400,000 miles long. Just think of it-more than 17 times around the world. If you were sitting on your front porch and all these pagans began to march past your house, do you know that it would take half of your lifetime, day and night without interruption, to see them all pass by. You would see Chinese, Bengalese, Indians, Eskimoes, even thousands of Americans. Just one example: of the 14,000,000 Negroes

in the United States, only some 400,000 are Catholic. There are whole towns of Negroes just waiting for priests, Brothers and Sisters to come to instruct them. They have waited for years—and it was not always the lack of priests and religious—will they continue to wait in vain? Christ loves the Negro and died for him as well as the rest of mankind.

No advantage in bemoaning the past; rather, let us all be up and doing—praying, encouraging and fostering vocations in word and deed, ever convinced that "if young people are old enough to die for their country, then they are also old enough to live and die for Christ."

aymen's Ketreat Movement



The Founder of the Society of the Divine Word, the Servant of God, Arnold Janssen, wished that all Houses of the Society be open for

retreats for the clergy and lea alike. So important did he consider this work that mention is made of it in the Book of Constitutions.

Carrying out this desire of Father Janssen, the Divine Word Missionaries at St. Augustine's Seminary give the men of this area an opportunity to leave off the cares of the world for three days. They spend this time in close Communion with God.

Venerable Arnold Jannsen, and Founder of the Society World, welcomed both cle retreats in the Houses of

DATES FOR 1952 R

July 4 - Jul

July 11 - Jul

July 25 - Jul

Aug. 1 - Au



First Retreat, 19

PLACE: St. Augustine's

Bay St. Louis, A

\$5.00 covers al

BEGINS: On Frida even

ENDS:

On Sunday afte



at)t. Augustine's

old Jannsen, S.V.D., Father f the Society of the Divine ned both clerical and lay e Houses of the Society.

OR 1952 RETREATS:

4 - July 6

11 - July 13

25 - July 27

1 - Aug. 3

retreatant has an opportunity to mend ruptured connections with God or to make stronger the bond of love between himself and

He is directed by a Divine Word Missionary in conferences, private advice and Confession. The retreat begins on Friday afternoon and closes on the following Sunday afternoon. At the close, the retreatant reluctantly leaves the St. Augustine's retreat where he has learned to draw nearer his Divine Lord and to make a good job of saving his soul.

Renewal of

Rosary Sunday afternoon at 4 p. m.



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Way of the Cross



First Retreat, 1946

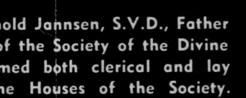
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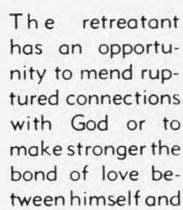
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Renewal of



A Retreat Group, 1951

Rosary Augustine's Seminary, St. Louis, Mississippi 00 covers all expenses Frida evening at 6 p. m. Sunday afternoon at 4 p. m.





LIBERIAN AMBASSADOR IN U. S. Clarence L. Simpson, Liberia's new ambassador to the United States, is greeted at Washington's Union Station by Burton Y. Berry (right). At the left is Richard S. S. Bright, charge D'Affaires ad interim, of the Liberian Embassy. Saying he was happy to be in the U. S., Simpson added that he intends to do all he can to strengthen the long, friendly relationship that has existed between Liberia and the U.S.

(United Press Photo)

Go On And Up!

(Continued from page 172)

Finally Paul secured a job as an elevator operator at a salary disgraceful to mention. While he worked, between times, he would think and write. He saw other classmates, securing positions for which they were far less equipped than he. He saw them going off to college, where many of them would merely while away the years. In time he learned to adjust himself to his lowly lot. And it helped him, far more than higher education or high wages ever could to reach a degree of maturity and a height of character which well might be envied, but never achieved, by those of a socalled higher caste. He kept his writing pad and his dictionary always where he could lay his hands upon them. He never ceased to write. For there burned within him a blessed fire that the chill winds of this mortal life could not blow out. Rather, they served to enkindle it to a higher flame. . . .

"... A crust of bread and a corner to sleep in

A minute to smile and an hour to weep in

A pint of joy and a peck of trouble And never a laugh but the moans come double. "A crust and a corner that love makes precious

With the smile to warm and the tears to refresh us,

And joys seem sweeter when care comes after

And a moan is the finest foil for laughter."

At last, through the efforts of interested friends, who recognized his worth, Paul succeeded in having a little volume of his poems entitled "Ivy and Oak" published. Later, came "Majors and Minors" published in Toledo. A prominent critic William Dean Howells, praised it and launched him on the path of fame.

In his "Ode to Ethiopia" Dunbar throws a challenge and sounds a rallying cry to those of his race who are willing to make the long and arduous climb on and up:

"O Mother Race! To thee I bring This pledge of faith unwavering. Be proud, my race, in mind and soul Thy name is writ on Glory's scroll.

"On every hand in his fair land Proud Ethiopia's children stand The forests flee before their stroke Their hammers ring, their gorges smokeNo other race, or white or black, When bound as thou wert to the rack

So seldom stooped to grieving.

No other race, when free again, Forgot the past and proved them men

So noble in forgiving.

"Go on and up! Our souls and eyes Shall follow thy continuous rises From bards who from thy root shall spring

And proudly tune their lyres to sing

Of Ethiopia's glory."

At last Paul Dunbar had arrived; publishers clamored for his writings. Reading engagements came thick and fast. He traveled extensively, even abroad, and became a professor of literature. An appointment at the Congressional Library was secured for him. When he married, the tasks of making a living and establishing a home did not stop him from writing. In fact so profuse was his output of work that it would have taken most writers two life-times to come up to him. All of the fame, however, did not overcome the barriers which shut him out from places and associations because of his color. Throughout his entire life there ran the theme:

"Deep in my heart that aches with the repression

And strives with the plenitude of bitter pain . . . "

The ceaseless reception of insult without retaliating in kind, the neverending discrimination, the

RECEIVING HORATIO ALGER AWARDS: Six of the seven recipients are congratulated by Frank C. Russell (left), chairman of the national award committee. (l. to r.) Dr. Ralph J. Bunche; Milton S. Eisenhower; Norman V. Peale; James J. Kerrigan; W. A. Roberts; Thomas E. Millsop and Kenneth J. Beebe, president of the American Schools and Colleges Association, who conducted the poll among college leaders. A seventh recipient was Charles F. Kettering.



INTENTIONAL SECOND EXPOSURE



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ST. CHARLES COMMUNITY CENTER WEEK was proclaimed at City Hall by Deputy Mayor Charles Horowitz, on behalf of Mayor Impelliteri. The week was celebrated from May 4 to May 10, in conjunction with the \$1,000,000 campaign which will raise funds needed to build the school and community center on West 141st St. in Harlem. (l. to r.) Carolyn Thompkins; Albert Taylor, 8; Msgr. C. J. Drew, pastor of St. Charles; Dep. Mayor Horowitz and James A. Farley, General Chairman of the city-wide campaign.

ever-present intimation of inferiority rested heavy upon his heart. He could not get used to it. His fine, sensitive soul was too delicate an instrument to become hardened and calloused to the constant injustice and uncharitableness. -His work was allright. It was accepted everywhere. But he, the creator of it, was not. He had committed the unpardonable sin of being born black. Yet, through it all, one can read in his works that deep down in his heart he had the comfort of knowing that—it is not the Creator but the creature who despises the works of His Hands.

Unable to withstand the ravages of ill health any longer, he returned to the town in which he had been born in 1872—Dayton, Ohio. Here, in the little home he had bought for his mother, and with her there beside him to believe in him and en-

courage him, he fell into the sleep which was to "seal the weary eyes" and shut out from them forever "the sad world's cries"—of which he, himself had known so many. Thus aptly he had written:

"When sleep comes down to seal the weary eyes

The last dear sleep whose soft embrace is balm,

And whom sad sorrow teaches us to prize,

For kissing all our passions into calm,

Ah, then no more we heed the sad world's cries

Or seek to probe the eternal mystery

Or fret our souls at long-withheld replies

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First Catholic Wedding—Clarksdale

Immaculate Conception Mission, Clarksdale, Mississippi, showed real signs of becoming of age recently, when Father Robert O'Leary, S.V.D., had the great pleasure and honor of officiating at the first marriage in his church, in which both of the contracting parties were Catholic. The bride was Miss Christine Wright, and the groom, Mr. Darrel Ying, son of the first Catholic member of Immaculate Conception M i s s i o n. Father O'Leary started the work in Clarksdale in the year 1949, and since that time he has averaged about fifteen converts a year. A sure indication that the work is bearing fruit, is the fact that several men from the parish make weekend retreats at St. Augustine's Seminary, Bay St. Louis, during the summer months. But perhaps the most encouraging note is that the parish is now represented by a student for the priesthood at St. Augustine's Seminary. The lad is Ronald Hubbard, who has just completed his first year of high school.

Mission Band Increases

Who is the newest member of the Divine Word Mission Band in the South? If you happened to be in Immaculate Conception Parish, Clarksdale, Miss.; St. Mary's, Port Barre, La.; or Christ the King, Sharon, Pa.; recently, you would know that it is Father Harold Perry, S.V.D., zealous young alumnus of St. Augustine's Seminary, who conducted these parish missions. Ordained in 1944, Father Perry has done pastoral work at

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Father Rogers of St. Peter Claver Parish, Brooklyn, New York, with Mrs. Veronica LeDoux Mitchell after the baptismal ceremony.



Father Eckert Gives Techny Retreat

Father Joseph Eckert, S.V.D., went to Techny, Illinois, to conduct the Spiritual Retreat for the Brothers from April 23-30. During his absence, St. Rose de Lima Parish, Bay St. Louis, Miss., was taken care of by Father Richard Graham, S.V.D. Father Graham was doing double duty as acting pastor and teacher at the seminary.



Father Walter Bowman, S.V.D., pastor of St. Gabriel's Mission, Mound Bayou, baptizes one of his young hopefuls.

Work In Hattiesburg

The spacious church at Rosary Catholic M is s i o n, Hattiesburg, Miss., which was at one time an Army Chapel at Camp Shelby, is now being completed interiorly, under the capable direction of the energetic pastor, Father Leonard Hoefler, S.V.D. He also hopes to open a school in the not too distant future, if he can secure the teachers. A wonderful opportunity for some young Sisters anxious to do real mission work!

St. Louis Conference

Fathers Anthony Bourges, S.V.D., and Joseph Holken, S.V.D., attended the Midwest Clergy Conference on Negro Welfare in St. Louis, April 22-24. They represented the Southern Province of the Divine Word Missionaries. The purpose of the conference was to seek definite methods of stopping the great "leakage" that seems to take place when Negro Catholics leave their Southern all-Negro parishes and migrate to northern cities, where Catholic parishes are more or less integrated. Both priests left the conference with renewed zeal and energy for their missionary work in the South.





The newly refinished altar in Holy Ghost Church, Jackson, Miss., makes a very neat and attractive addition to the remodeled sanctuary.

Congratulations, Holy Ghost Parish

For the second time since the schoolyear began, Holy Ghost Parish, Jackson, Mississippi, has had the great joy of adding new members to its list. On Holy Saturday afternoon, Fathers Holken and Nau baptized their newest converts. There were two adults, three high school students, and five from the grammar school. On Easter Sunday, they all received their first Holy Communion. On Low Sunday, fifteen little First Communicants received their Lord for the first time. There were seven boys and eight girls. Two "angels" dressed in long white gowns led each group to the altar steps. Each angel carried a beautiful white lily, symbolic of the

(Continued on page 186)

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Members 70 Date

Mr. Samuel W. Buford, 962 Adams St., Mobile, Ala.
Rev. Anthony Bourges, S.V.D., Notre Dame Rectory, St. Martinville, La.
Rev. Mark Figaro, S.V.D., Notre Dame Rectory, St. Martinville, La.
Mr. Aubrey Osborn, Notre Dame Seminary, New Orleans, La.
Rev. Maurice Rousseve, S.V.D., St. Augustine's Seminary, Bay St. Louis, Miss.
Mr. Charles Henry, St. Augustine's Seminary, Bay St. Louis, Miss.
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Mr. Eroy DeJean, 713 Louisiana Ave., Lake Charles, La.
Mr. Leroy Bernard, 1019 W. 5th St., Crowley, La.
Rev. William Adams, S.V.D., Holy Rosary Institute, Lafayette, La.
Mr. Linwood P. Singleton, 1022 Jackson, No. 1, Lake Charles, La.
Mr. Hilbert A. Simien, A & M College, P. O. Box 2076, Prairie View, Texas
Mr. Leon J. Bechet, St. Joseph Seminary, St. Benedict, La.
Rev. John W. Bowman, S.V.D., St. Gabriel's Mission, Box 56, Mound Bayou, Miss.
Rev. Harold Perry, S.V.D., St. Gabriel's Mission, Box 56, Mound Bayou, Miss.
Mr. Thomas H. Brooks, Jr., 276 - 15th St., S. E., Washington 3, D. C.
Mr. Aloysius J. Allen, 1218 N. Prairie Ave., St. Louis 13, Mo.
Mr. Edwin Johnson, 203 Nolan St., San Antonlo, Texas
Pvt. Roy J. Zehner, Jr., RA18040662, Fort Benning, Ga.
Rev. John Faustina, Box 1373, Winslow, Arizona
Brother Julian, N.S.S., Pleasant St., Barre, Mass.
Rev. Harvey W. Shepherd, O.S.B., St. Maur's Priory, South Union, Ky.
Mr. Leon F. Ellis, 2124 W. 27th St., Apt. 3, Los Angeles 18, Calif.
Mr. Nathaniel A. Shanks, 314 W. 143rd St., Apt. 4, New York 30, N. Y.
Rev. Louis V. LeDoux, Grand Seminaire de Saint-Sulpice, Montreal, Quebec, Canada
Mr. John J. Novak, 2155 Madison Ave., New York 37, N. Y.
Mr. Everett Williams, 1231 S. Johnson St., New Orleans, La.
Mr. J. M. Ashford, 932 N. Rocheblave St., New Orleans, La.
Mr. Paul G. Bruce, 5602 S. Lafayette St., Chicago 21, Ill.
Rev. Richard T. Winters, S.V.D., P. O. Box 24, Duson, Le.
Mr. J. M. Ashford, 932 N. Rocheblave St., New Orleans, La.
Mr. Joseph M. Boonner,

Announcing . . .

☆ The First Alumni Week-End Retreat
July 11, 12, 13

☆ The First Alumni Meeting on Sunday July 13 at 2 P. M.

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Father Larkin has an organization of children called the Tarcisians saving pennies for the expense of the little pictures of the Sacred Heart which he wants to put into the hands of every non-Catholic Negro. The number of Tarcisians will probably be equal to the expenses. However, it is obvious that the number of priests and Sisters does not nearly suffice for this extensive work of propaganda and distribution. It is therefore necessary to appeal to all the friends of the Sacred Heart, especially to our 400,-000 Catholic Negroes. If you do not yet have a picture of the Sacred Heart, show the Sacred Heart your



love and gratitude by getting one and honoring it. You have but to write to Father Francis Larkin, S.S.C.C.; 4930 S. Dakota Ave., N. E.; Washington 17, D. C., and he will gladly send you pictures free of charge. You have non-Catholic friends. Talk to them about the idea. Some may refuse to honor the picture, but surely, many will do it without any notable objection. Jesus has brought us happiness by giving us His love. He lived for us, and died burning with love for us. We are only showing Him the gratitude we owe Him when we make others happy by bringing the love of His Sacred Heart also to them. Don't wait to show your gratitude and appreciation to the Sacred Heart. There is no better time to act than



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The Sacred Heart — Non-Catholic Negroes

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WITH OUR S. V. D. FATHERS ON THE COLORED MISSIONS

(Continued from page 183)

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Father Francis Wade, S.V.D., pastor of St. Joseph's Church, Maurice, La., veteran missionary in the southern missions, discusses mission problems with Father Clarence Weber, S.V.D., of St. Joseph's Church, Elton, La.



The school choir of St. Francis Xavier Mission, Yazoo City, Miss., under the direction of the School Sisters of St. Francis, rendered an outstanding program of Sacred Music in honor of the Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez. Father Joseph Stier, S.V.D., is pastor at St. Francis Xavier Mission.



By this will all men know CARITAS

(Continued from page 163)

work full time, at no salary, for the parish. The fourth one teaches at Xavier University. Some of the salary goes into the work we do. And our pastor and the parishioners often help us out with presents of food and clothing.

The three who work in the parish are mainly occupied doing two things. They teach religion to the public school children of the parish, and they visit the families of these children. Our parish is very large -geographically. Most of the pa-"go" to the nearest rishioners "white" Church and sit in the back. Their children have no means of religious instruction. Our parish school-even if they could come the distance to it-holds only 350 children. There are hundreds more not reached at all. It is these children, the three Caritas girls instruct every day in the week. The children are picked up on "released time" by a bus hired by Father, by Father's station wagon and by our car. Our program at the present time reaches only about 200 children. We should be reaching at least 500. For that we need more workers.

Besides this we try to develop in our neighborhood and parish and in ourselves—a love and awareness for our responsibility towards each other as members of the Mystical Body of Christ. We do this, first of all by getting to know the people in our parish. Knowledge begets love. We have the block rosary at our house. We have "par-

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Perhaps our work will not always be the same. There may not always be a need in the parish for instructing the public school children. We feel that our group should be mobile and fluid—ready to take its direction from the needs the Holy Spirit makes evident in the parish where we are working. We will probably do most of our work of prayer, reparation and action in a Negro parish, because the Negro parishes have suffered most and have been most under-privileged.

The needs of the parish will dictate the work—as well as the talents of those who do it.

Caritas has become a place to which serious young people often come to learn about the work lay people can do in the church. Every once in a while such a group comes—from Charity Hospital, from Dominican, Ursuline, Xavier or Loyola Universities, from Holy Angels Academy or from some city parish. We are fortunate in having visitors who give us, often at the dinner table, a wider view of the Apostolate and who stimulate us with accounts of what is being done in other places by other groups.

Our greatest need now is a young Negro woman who wants to become a Lay Apostle by living the Caritas way. We are doing Interracial Parish Work, but our group is not yet Interracial. We yearn and pray for a young Negro woman who feels a vocation to sanctity in this way. Pray with us that our prayer will soon be answered.



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Still, how few of us realize this. It was our ingratitude, our failure to love and appreciate all that Jesus has done for us that made him complain to St. Margaret Mary that He is not loved sufficiently even by those who should love Him most. Maybe He had us in mind when he said this because He knew just how much we too would love him. Maybe it was our lack of love for Him that made Him sad.

Now this is the month of the Sacred Heart. During this month the Church wishes us to show our love for Jesus in a very special way. Would you like your parents to say, "Look, I have done all I could to show my love for Jimmy and still he doesn't love me . . . "

CORNER 2007

When summer vacation begins and big sister is home all day!

Would this not make you sad? Will you then force Jesus to say . . . "I died for Jimmy and yet Jimmy doesn't love me . . ." Would this not make you sad?

So during this month of June, remember to do something to show Jesus that you love Him, something every day. And here is an easy way to do this. Maybe you pass the Church every day. Well, from now on don't just pass by. but drop in and say hello to Jesus. Say to Him. Jesus, I love you—help me love you more each day.

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Whenever we speak of the devotion to the Sacred heart we naturally think of that great apostle of the Sacred Heart, St. Margaret Mary. She was born in Lhautecour, France, some 300 years ago. Her family was quite well to do and though not of noble stock was accepted among the nobility.

As a girl, Margaret Mary was devoted to the Blessed Sacrament and received the special privilege to make her first Holy Communion at the early age of nine. Soon after this she became quite ill and when the sickness left she was completely paralyzed. The doctors said she had no hope—for the rest of her life she was doomed to be a helpless invalid. Yet, she did not give up hope. She prayed to the Blessed Mother and vowed that if she were cured she would become a nun. The Blessed Virgin heard her prayer and cured her instantly.

When Margaret Mary reached the age of seventeen she began to think of the vow she had made, but whenever such (Continued on page 191)

It Is Here!

Mickey Magone Breaks Through the News!

CHAPTER—THE END

"I left the sick room," Don Bosco tells us, "And asked a priest and a seminarian to remain with Mickey with orders to call me at the least sign of the end. I had hardly entered my room and taken up my breviary when a hasty knock summoned me to the lad's side. There he lay, his face marked with the first fatal signs of death, ashy white, his lips purpling, his eyes glazed with the glow of death. The priest by him administered Extreme Unction. Mickey, surprisingly enough, still fully conscious, followed the whole ceremony and joined in the prayers of the Sacrament. Not a tear, not a groan, just a deep heavy rasping sound as his sunken chest heaved for breath and a calm, almost angelic look of patient resignation. After all was over I asked him, 'Wouldn't you like me to call mother?'

"'No, Father, it is better not to. She would feel it very much to see me like this. She loves me much.' Then he added, 'Dear Mommy! She is so good! How sorry I am that I have ever given her trouble. God bless her goodness.'

"'Sleep,' I urged him. 'We all are by you and praying for you. Rest a bit.'

"At ten-fifteen, he opened his eyes; they were shining brilliantly, but with the glaze of death. His parched lips parted, 'Help me, Father!'

"'Here I am, Mickey! Don't be afraid. Before you depart for heaven, won't you leave a farewell message for your mother?'

"'Yes, tell her I'm sorry for all the trouble I gave her. Tell her I love her very much. She mustn't cry, because I'm only leaving her for a little while. I'll wait for her in heaven!'

"'And how about your school fellows, what shall I tell them?'

"'Tell them always to make good confessions!' was the decidedly firm recommendation.

"'Mickey, my boy, tell me, what gives you the greatest comfort now at the



hour of death?' Slowly he made this answer:

"'The remembrance that I have done something, even a little bit to honor Our Blessed Mother. How happy she makes me feel in my last moments! Father, what shall I do when my soul is departed from my body, and I find myself in eternity?'

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"His eyes closed slowly and his golden little head sank deeper into his pillow, while his breath came more painfully and harshly. As I started the prayers for the dying, he suddenly opened his eyes, his purple lips parted in his usual broad smile, and he gasped, 'In a moment I will carry out your request, Father. Tell my companions I will be waiting for them in heaven! Jesus, Mary, and Joseph, I give you my heart and my soul.' A last smile, and then gently, without the least groan or cry, he sank back in death. It was January 21, 1859, eleven o'clock.

"Mickey was scarcely fourteen years old. I would not call Mickey's departure a death; it was a happy slumbering that bore his soul into the bliss of eternal life."

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many tried to wipe away their tears, others unashamedly let them fall, while Don Bosco told them of the night's occurence. General Mickey, whom they had so grown to like was gone! But how saintly a death it had been! As their director described the scene, each little mind saw his peaceful smile -Mickey's catchy smile; they heard him whisper his last recommendation: "Always make good confessions!" and many of them contrasted in a moment's flash the tough gang leader before that one general confession of his, with the loveable, chummy Mickey that had woven himself into the fibers of their hearts. Now he was gone!

The next morning the whole Oratory slowly filed out of the gate, four of the bigger boys bearing the black coffin that held the remains of their great hero. Passers-by made room for them and marveled to see how seriously adult tear-stained boys can look. With rosaries in hand and a prayer on their lips, they reached the city cemetery and made ready to lay Mickey in his last resting place. By the open grave wept Mrs. Magone. She keenly felt the blow of her son's early departure. She had hoped to see him possibly some day standing at God's Altar as His priest. When Don Bosco had given her Mickey's last message and described the lad's edifying death, she had resignedly sighed, "God's will be done. I loved you deeply, Mickey, and you were an excellent son to me, but it was better this way. You are with a more precious Mother, now!"

That night after slumber had closed the heavy eyes of his young charges, Don Bosco alone in his room, opened an official looking book entitled "Pupils' Record" and, pen in hand, slowly thumbed through the leaves till he reached "Mickey Magone." His index finger traced the numbered record of his birth, studies, marks up to the last space—"dismissal." The pen dipped into the ink and ran across the page, sadly closing the lad's record for all time: "Died at the Oratory on the night of January 21, 1859. A most promising lad. Deeply mourned by all. A model youth for all to imitate."

The big book was closed, and Don Bosco took up his breviary. Then his mind summed it all up in a flash. That rainy night at Carmagnola - Mickey's boisterous tones — his coming to the Oratory—his energetic, reckless, dashing ways-the ugly period of stormy remorse-then the open hearted confession and the rebirth to a life of virtue-it all opened up before him like so many chapters of a book. Put together they told the tale of a would-be gangster turned into a model of Catholic Youth. Mickey, he muttered, the dynamic little Mickey, almost bursting with energy, the hero of the playground and classroom, the cherished hope of all who knew him! Mickey who saw God in the purity of his soul and ran to meet him. At last he had caught up with him!

Mickey was finally Home, Home for good, resting in the arms of his Heavenly Mother!

The breviary fell open, and as he made the sign of the cross upon his lips he could almost see the chubby face of Mickey peering up at him through the pages, wreathed in an eternal smile and telling him, "I'm safe at Home! Thank You Don Bosco!"

(The End)

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ST. MARGARET MARY

(Continued from page 188)

thoughts came to her mind she immediately gave her attention to the pleasures of life around her. This went on for seven years when finally she gave in to the voice of her conscience and entered the Visitation Convent of Parayle-Monial on June 20, 1671.

From the start she gave herself completely to her calling. Her superiors realized that here was a special soul; Jesus had already appeared to her several times, so they were anxious to prove that she was truly a chosen one.

The greatest moments of her life came during the years of 1673 to 1675. It was then that Jesus often appeared to her and explained and taught her the mystery of the love of His Sacred Heart. At first many of her fellow Sisters thought that she was a fake and a humbug, they could not understand how such a simple and untalented soul could be chosen for such wonderful things. In the end, however, they were convinced and her superiors stood behind her in the spread of the devotion to the Sacred Heart.

Today, Margaret Mary is a Saint. She was canonized thirty-two years ago by Pope Benedict XV. Today, all the world knows of this little Sister who gave it the devotion to the Sacred Heart.



BOOKS



CONFESSIONS OF ST. AUGUSTINE, translated by Edward B. Pusey, D.D.; 301 pages; price 35c. Pocket Books, Inc., New York.

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JOHN M. HAFFERT, Editor of SOUL Magazine, author of five books of which his latest, RUSSIA WILL BE CONVERTED, was released on May 1, 1952. Over 8,000 copies of the advance, "private" edition were sold. The new, May 1st edition includes 92 photographs. These photographs give an added authenticity to the work. Father James Keller, M.M., says of the book, ". . . an intriguing and well-written argument for the prospects of peace."

3/12

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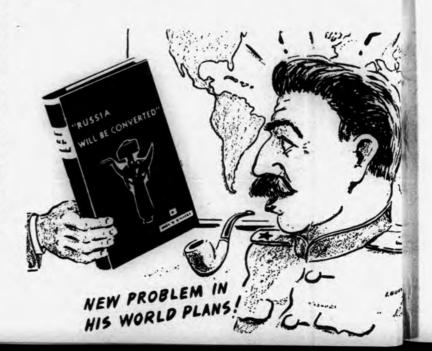
This work promises to be one of the best of the intrepid John Haffert. The author emphatically retells the story of Fatima.

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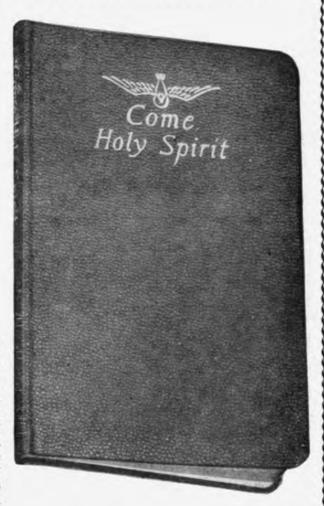
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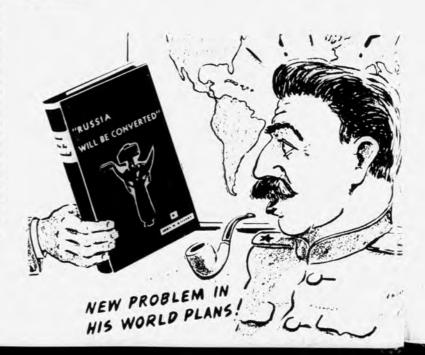
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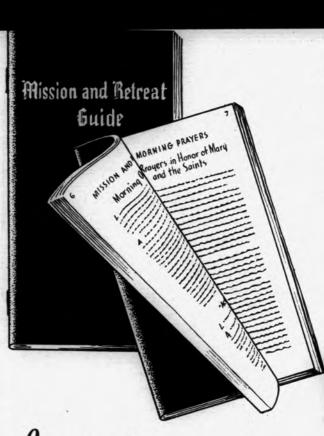
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ST. AUGUSTINE'S MESSENGER, A Catholic magazine published monthly (except July and August) by the Divine Word Missionaries at St. Augustine's Seminary, Bay St. Louis, Mississippi, to make the work of the Catholic Church in the Home Missions, especially among the Negroes, better known. Proceeds are used for the education of students for the priesthood and Brotherhood.

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ST. AUGUSTINE'S PSSPNDPT

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Our Cover

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The U. S. team placed first, second and third in the Olympic 110 meter hurdles. Here they stand holding their floral tributes and the Gold Medals earned in the event. In the center is Harrison Dillard of Cleveland, who set a new olympic record 13.7 for the event. Jack Davis (left of Dillard) took the number two spot. Art Barnard was third. This was a sweet victory for Harrison Dillard, for in the last olympics, he failed to qualify for his favorite contest.

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AMERICANS at t

The 1952 Olympic Games, the biggest ever held, ended Sunday, August 2; in brilliant sunshine with the United States the c'earcut winner over Russia. The Americans won 614 points and Russia 553½. The United States flag had been hoisted to the central pole and the "Star Spangled Banner" played by the military band no less than 41 times. By contrast, Russia won only 23 first places.

4 John Davis, the Brooklyn strong man, repeated his 1948 Olympic triumph by winning again in the 1952 Olympic weightlifting contest in the heavyweight division. Big John lifted 1012 pounds to better his own Olympic mark.

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Meredith C. Gourdine of Cornell came in second in the Broad Jump, behind Jerome Biffle of the U. S. Army. Meredith jumped 24 feet, 7 inches; Jerome Biffle 3 inches farther. Here they are relaxing in the sun after competing in the broadjump at the stadium, Meredith at the bottom, Biffle on top.

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the OLYMPICS

Impressive showing by the U. S. comes in the men's track and field, the central sport of the games. The Americans won 14 out of 24 first places, the most since the program games took its present form.

The U. S. team took five first places in boxing. The gladiators were ably coached by Pete Mello of the New York Catholic Youth Organization, and Jim Owen of Louisiana State University.

Miss Mobel Landry is one of the 25 colored members of the 335 members on the U.S. Olympic team. Miss Landry is attached to the Chicago Catholic Youth Organization. In the tryouts at Harrisburg she set a new women's record



Perry O'Brien of Southern California shakes hands with coach Mattie Sies of Princeton, while Ollie Matson gazes with admiration. A new Olympic record was established when Perry threw the shot-put 57 ft., 1 inch. The old record was 56 ft. and 2 inches. Ollie Matson of the University of San Francisco was third in the 400 meter dash.



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♦ Four of our fleetfooted girls ran the 400 meter relay and not only set an Olympic record but also bettered the world record. Time: 45.9 seconds. In the picture they cavort on the field after winning the event on July 27. (l. to r.) Catherine Hardy, Ga.; Barbara Jones, 15 year-old Chicago girl; Mae Faggs of Bay side, N. Y. and Janet Morean, Pawtucket, R. I. Mae Faggs finished sixth in a sizzling women's 100 meter dash and so doing added another point to the U. S. Score.

Herb McKenley (right) of Jamaica inspects the stomach muscles of American Shot Putter Jim Fuchs of the New York A. C. McKenley came in second in the 100 meter dash behind Lindy Remigino (Manhattan, N. Y.) The stomach muscles of Jim Fuchs brought him in Third in the Men's Shot Put, behind Parry O'Brien of Southern California and Darrow Hooper of Texas A. & M. All three Americans broke the old Olympic record.





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Editorial

CARLOS LEWIS, S.V.D. Associate Editor

A STUDY WEEK

"The kind of thinking that will be going on there and the kind of work that you will be doing is something that is very important for the future development of the growth of the Church in the South." This is how the Very Rev. Maurice V. Shean, C.O., General Chairman of the Catholic Committee of the South, described in advance a seminarians "study week" held last August at St. Augustine's Seminary, Bay Saint Louis, Miss.

The Southern Seminarians Catholic Action Study—this is the official name of the group that met—has as its primary aim "the study of the problems of the South and their solution in the light of Christian priciples, particularly through the application of Catholic Action." The theme for this year's meeting was "The Role of Catholic Action in Education."

There can be no doubt that the seminarians will return this fall to their various seminaries all afire with a holy determination to prepare themselves well for the responsibilities which will be theirs in years to come. Thus, when they go out as heralds of Christ, they will not be ashamed to take their place among the many zealous pioneer priests now bearing the "burden of the day's heat" as they endeavor, despite overwhelming olds, to make the South genuinely Christian in all its spheres of activity.

We ourselves have assisted at the earlier "study weeks" of the group, and were greatly impressed by the enthusiasm and earnestness of the members. Even as we write these lines there come before our mind's eye the faces of many young priests—former members of the group—who are now putting into practice without fanfare some of the points suggested at earlier meetings, particularly in regard to race relations.

We heartily congratulate the members of the SCAS for having successfully concluded a not her "study week." May the organization continue to prosper by God's grate; for it will contribute in no small degree to the genuine Christianization of the South.

A HOSPITAL

"The Catholic Week" of Birmingham, Ala., recently announced that construction on a 60-bed Catholic hospital (Holy Family) is about to begin. "It is now certain that Birmingham will get its first general hospital in which Negro doctors and surgeons may treat Negro patients," runs the report.

The Passionist Fathers, who staff Holy Family Mission for the colored, and the Sisters of Charity of Nazareth, who conduct the parish school and materity clinic, bave always realized the need for such a hospital.

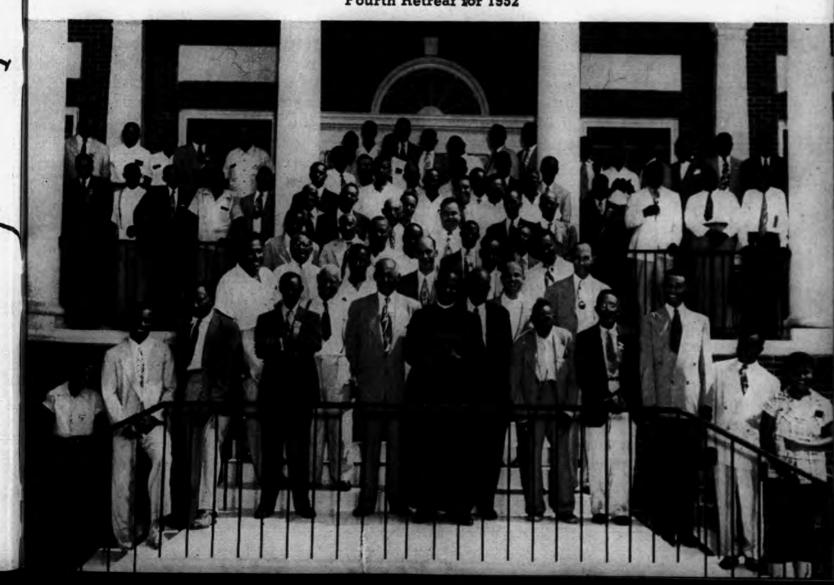
The estimated cost of the hospital is \$870,000. The Federal Government will grant \$580,000. Northy of note is the fact that a group or write birmingham citizens have already raised \$276,000 through public subscription. This sponsoring group is composed or a Protestant ex-Congressman, a Protestant industrialist, a Jewish department store owner, a Trotestant businessman, and Catholic lawyer.

The sky was heron blue and the sun a ball of liquid fire. It was July fourth and an endless chain of traffic, moving with snail-like pace, cluttered the highways of the Mississippi Gulf Coast. From the fourlaned boulevards of Gentilly to the sprawling fishing settlements of Chef Menteur - an atmosphere of holiday gaiety prevailed. From the rolling grey piers of Rigolets, where swarms of pelicans, cranes and sea gulls competed with churning outboard motors for the attention of passing motorists, to the praline shops of Bay St. Louis - a resort spirit enveloped the countryside. Here was a tidal wave of humanity retreating from the burdens, the perplexities and the monotonies of everyday life.

And right on the pine-canopied

fringes of Bay St. Louis at St. Augustine's Seminary another type of retreat was commencing. In sharp contrast to the holiday tumult of the boisterous countryside was the peace and quiet which pervaded the Seminary grounds. Here, upwards of 50 laymen had assembled for the eighth annual retreat sponsored by the Society of Divine Word Fathers. Indicative of the progress of the retreat movement was the fact that four retreats were being held this year in order to accomodate those anxious to make the retreat. Since a small group had made the first retreat in 1945, members of St. Augustine's Lay Retreat League had come to regard this annual pilgrimage to St. Augustine's as a rich spiritual experience and a vital link in their lives as Catholics. Long,

Fourth Retreat for 1952



Editorial

CARLOS LEWIS, S.V.D. Associate Editor

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The sky was heron blue and the sun a ball of liquid fire. It was July fourth and an endless chain of traffic, moving with snail-like pace, cluttered the highways of the Mississippi Gulf Coast. From the fourlaned boulevards of Gentilly to the sprawling fishing settlements of Chef Menteur — an atmosphere of holiday gaiety prevailed. From the rolling grey piers of Rigolets, where swarms of pelicans, cranes and sea gulls competed with churning outboard motors for the attention of passing motorists, to the praline shops of Bay St. Louis - a resort spirit enveloped the countryside. Here was a tidal wave of humanity retreating from the burdens, the perplexities and the monotonies of everyday life.

And right on the pine-canopied

fringes of Bay St. Louis at St. Augustine's Seminary another type of retreat was commencing. In sharp contrast to the holiday tumult of the boisterous countryside was the peace and quiet which pervaded the Seminary grounds. Here, upwards of 50 laymen had assembled for the eighth annual retreat sponsored by the Society of Divine Word Fathers. Indicative of the progress of the retreat movement was the fact that four retreats were being held this year in order to accomodate those anxious to make the retreat. Since a small group had made the first retreat in 1945, members of St. Augustine's Lay Retreat League had come to regard this annual pilgrimage to St. Augustine's as a rich spiritual experience and a vital link in their lives as Catholics. Long,

Fourth Retreat for 1952





Third Retreat for 1952, the largest in the history of the retreat movement at St. Augustine's

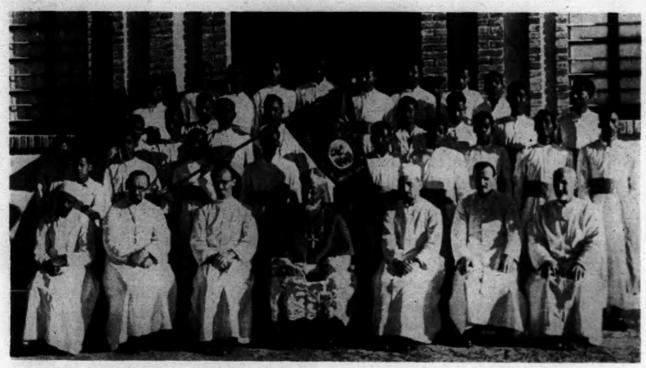
long ago, veteran retreatants had come to love the seminary grounds, the moss-covered trees, the well-tended lawns, the evergreen-lined paths, the imposing brick buildings—the visits to the grotto and the candle-light procession to the cemetery.

Here, too, was a degree of relaxation, rest, refreshment and recuperation that fishing trips and swimming parties could never afford! Retreatants at St. Augustine's could relax from the strain and tension of a materialistic society. Retreatants could rest themselves and in addition to replenishing their physical energies—each retreatant would have a priceless opportunity to rest himself in a spiritual sense—to converse with the Architect of Life and to rest his weary head upon Christ's Own Bosom!

Each moment of voluntary silence during the retreat could be offered as an act of reparation to the Immaculate Heart of Mary, each fruitful conference would re-arm him spiritually for the battle which Christians throughout the universe are waging against the powers of darkness, the forces of atheism and the purveyors of hatred, greed and ambition. Each visit to the Blessed Sacrament, each lonely vigil in the Grotto would bolster him to the point that upon his return to everyday routine affairs—his example of personal sanctification would inspire those with whom he came in contact.

Indeed, it is not an exaggeration to say that each retreat carries with it unforgettable thrills. And surely these thrills are much more significant than those gained by visits to

(Continued on page 203)



Native Seminarians educated at the "Comboni" with their Bishop Jacob Grebre Jesus and seminary Staff.

The Story of an African Monastery



By a Missionary of Asmara, Eritrea On the outskirts of this city of Asmara, Eritrea, there is a great compound made up of a church, a community house, a school and a farm. It is the first Cistercian monastery in this country. The monastery, whose patroness is Our Lady of the Assumption, belongs to the Benedictine Congregation of Casamari, Italy.

The origin of this important enterprise goes back several years. We must recall the far-sighted efforts of Pope Pius XI of happy memory. He urged Mission Superiors to train qualified candidates for the Holy Priesthood and the Religious Life. For he wisely foresaw that in case of war or any other calamity these sons of the land would be able to carry on the mission work themselves, thus guaranteeing the continued growth of the Church.

As far as this country is concerned, a native community of monks can help tremendously in bringing back to the true fold many thousand Coptic (Schismatic) monks with whom the many monasteries of Ethiopia and Eritrea are teeming. The dissident priests and people

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Humble Beginnings

Let us in spirit make a visit to the monastery. As soon as we reach the main entrance, we meet a young lay-brother who is the porter. We look curiously at the white-and-black garb he wears: When the monks sing or recite the Holy Office, they wear over the common habit a large white cloak with very big sleeves: this is the garb of St. Bernard himself, their venerated Founder and Father who lived some eight centuries ago in France and Italy.

"We would like to take a look at your monastery and to know something about your life and work," we tell him. He, in no time, introduces us to the Prior who is always



The monks milk their own cows

happy to talk about his beloved interracial community, the majority of whose members are native Ethiopian monks.

As we go from one building to another, the Prior recounts the humble beginnings of this house. The first young aspirants applied to Casamari, Italy, the Mother-Abbey of the Congregation, in the year 1930. Among them was one who died very young as a monk and priest. Revered for his saintly life, his picture is posted before all the

(Continued on page 204)



In the classroom—training future priests



ert E. Pung, S.V.D., the new Rector of our seminary was installed in June. Father came to the Southern Province from St. Mary's Mission Seminary, Techny, Ill., in 1945, a year after he was ordained.

Assistant Prefect of served as Students for five years until 1950, when he was appointed editor of the Messenger, a position which he still retains. As Vocational Director, Father has fired the hearts of numerous boys and girls with a burning desire to consecrate themselves to the service of God as priests and religious.

Other appointments affecting the seminary: Father William Williams, former Provincial Procurator, has been named Assistant Rector of the seminary; Father William Adams came from Holy Rosary Institute, Lafayette, La., to assume the office of Prefect of Students, relieving Father Hubert Posjena who is now Novice Master of the Brothers. Father Clement Meyer has been assigned to assist Father Rector Pung as Assistant Vocational Director; Father Carlos Lewis was appointed Associate Editor of the Messenger. Father Leonard Olivier, just out of the seminary last June,

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Missionaries' Retreat

During the early part of June our Fathers working in the missions made their annual retreat here at the seminary. More than forty priests were present. The conferences were given by the Very Rev. Augustine Aylward, C.Ss.R., of Rochester, N. Y.

Ordinations

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INTENTIONAL SECOND EXPOSURE

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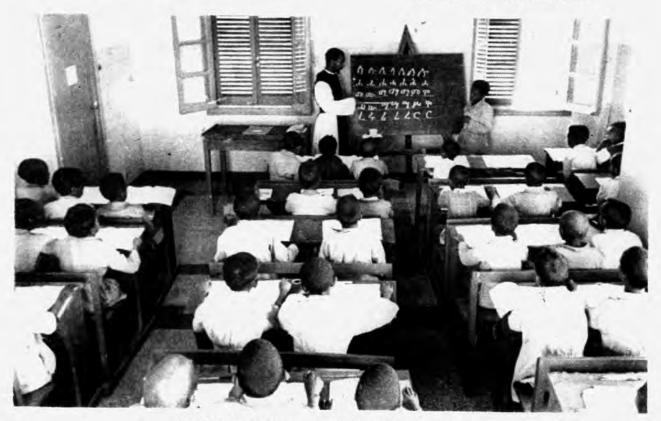


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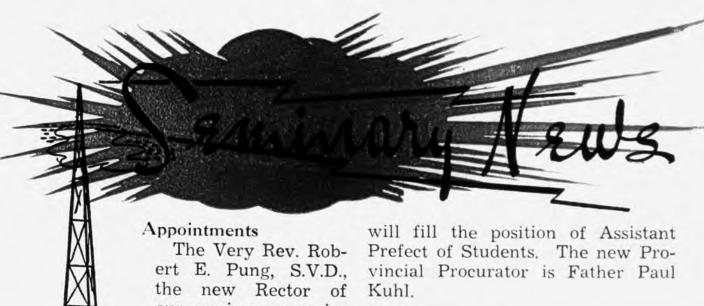
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Welcome Visitor

A welcome visitor to our seminary during the early part of summer was Father Raymond Willerding, a diocesan priest of St. Louis. Father is stationed as chaplain at St. Mary's Infirmary, which offers nursing courses to colored girls.



Lay Retreats

Our four laymen's retreats held during the summer were very well attended. More than 290 men came to devote themselves to the three days of recollection and prayer. On July 13 the men of the Society of St. Vincent de Paul in New Orleans came to the seminary for a Day of Recollection. The conferences for the retreats and the Day of Recollection were given by Father Carlos Lewis.

To Canada

Father Lawrence Walsh, who ended his term as Rector of St. Augustine's last June, was installed on July 15 as Rector of St. John the Baptist Seminary, Granby, Quebec, Canada.

Father William Adams, S.V.D., newly appointed Prefect of the students in the minor seminary.

Reflections of a Retreatant

(Continued from page 198)

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Surely the men who make these annual retreats are exerting tremendous force in their individual communities because of their personal examples and much of their success can be attributed to the prayers said piously, in private and in concert, here, at St. Augustine's. For it is a great spiritual achievement to make a good retreat—indeed, this is a personal triumph for Christ the King! And the crowning point of each day's activities is the reception en masse of Holy Communion!

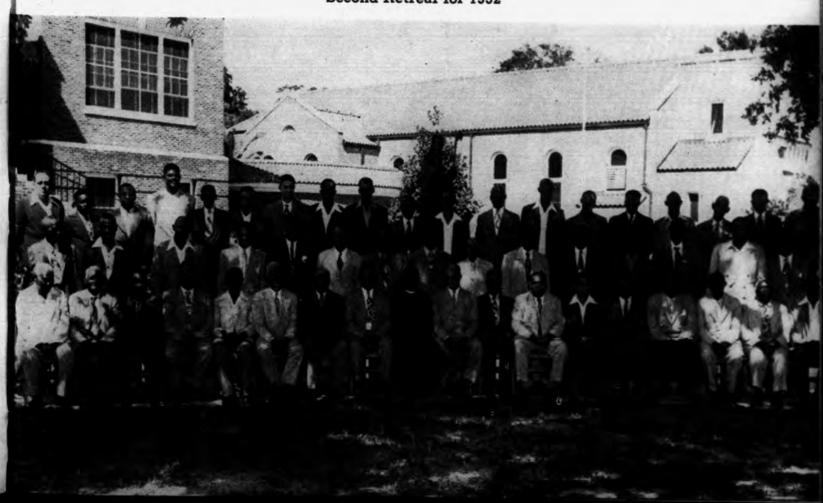
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As retreatants departed by bus, train and automobile to various sections of Louisiana, Mississippi and

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Second Retreat for 1952



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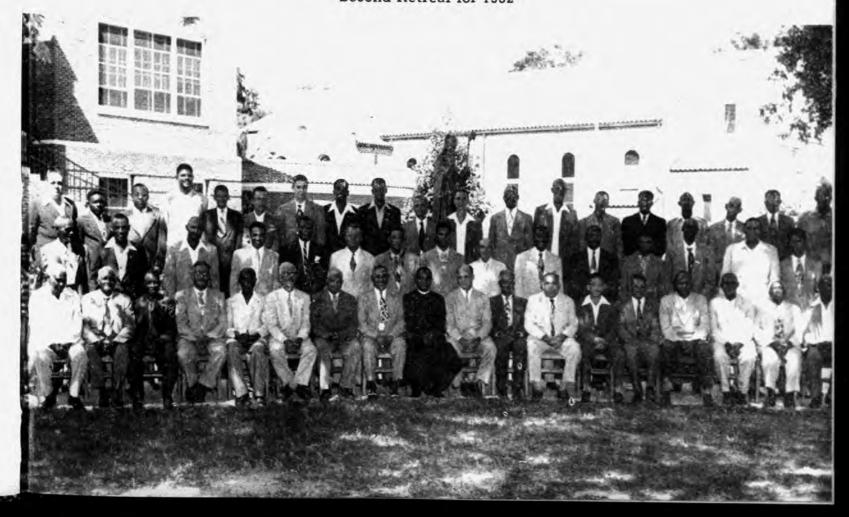
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Story of an African Monastery

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"Their first home had been at Belesa," the Prior continued, "and there they began, as soon as accommodations had been available, to live according to their motto, 'Ora et Labora'—'Pray and Work.' The people wondered about these monks who were so much different from the monks they were used to seeing. It was not long before they began to inquire about them. Thus in a short time the monks endeared themselves



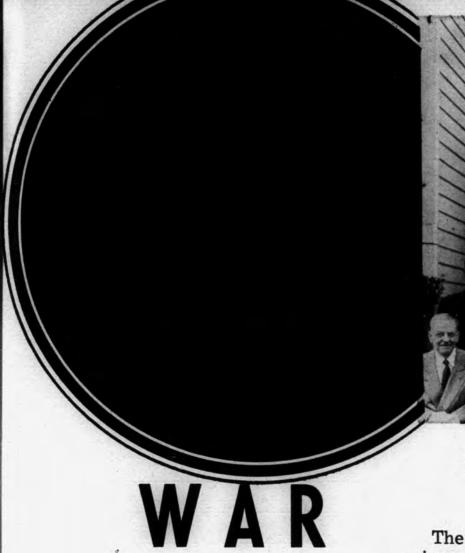
Rev. Bruno Colobina, F.S.C.J., with two Coptic Monks.

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(Continued on page 210)



Some of the 200 day pupils at the school



Father Drescher enjoys the respect and love of his parishioners.

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John LaBauve, S. V. D.

The work of the Divine Word Missionaries in the Golden West forges ahead as St. Benedict the Moor Mission in San Francisco, California, plans an expansion program that will bring its expenditures to six figures. The main item in the program is the erection of an ultramodern social center, which will serve as the focal point for the religious and social activities of an estimated eighty thousand Negroes in the San Francisco area.

It was back in the year 1938 that Church authorities realized that the large number of Negroes, who had migrated to the Golden Gate City, required the special attention of a priest who would devote all of his time to their spiritual care. The first man chosen for this work was Father Ladislaus Pawlowski, S.V.D., who had seen service at St. Elizabeth's Church in Chicago and St. Patrick's in Oakland, California. However, ill health soon forced Father to retire from this new field of labor.

INTENTIONAL SECOND EXPOSURE

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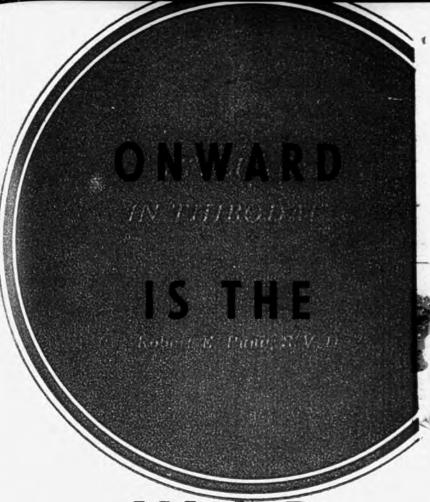
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The women of the parish are faithful in lending a helping hand

The reins were then taken up by Father John Berman, S.V.D., formerly of St. Mary's Mission Seminary, Techny, Illinois. His expert and strong hand guided the infant mission through many difficulties. He soon succeeded in enlisting the interest and cooperation of the local clergy and Catholics for his work. Many of the 260 members in his flock were forced to attend Mass at other churches of the city, because of the great distances they lived from the mission. Even at this early stage, Father realized the advisability of establishing a social center, which would be a means of bringing the people into contact with the Catholic Church. Consequently, he wrote in 1940: "We hope soon to have a gymnasium and above

all—a school for the colored Catholics of this city." The present pastor is determined to make that hope a reality.

Father Bruno Drescher, S.V.D., succeeded Father Berman as pastor in 1941. The war years, with the arrival of many southern Catholic Negroes, who went West in search of economic advantages and greater civil liberties, caused the flock at St. Benedict's to increase to 1200 in 1952. No doubt, this number could easily be doubled or trebled, if there were only a sufficient number of priests available to contact the people. However, Father finds consolation in the zeal and cooperation of his own parishioners. Just recently, there were two grand initiations into the order of the Knights and Ladies of

St. Peter Claver. Once imbued with the spirit of this noble order and the principles of Catholic Action, these potential lay apostles will be of great service to their pastor, assisting him in bringing back the stray brethren and interesting those not of the fold in the teachings of the Catholic Church. The Holy Father, Pope Pius XII recently recommended such activity, when, addressing a message to the Catholic clergy of the entire world, he stated that the priest "must promote all those forms of the apostles which today, on account of the special needs of the Christian people, are so very important and urgent."

When Father Drescher's dream of a social center is realized, he will probably turn his attention to the erection of a school. There is no Catholic school for the children of his parish. At present, they are attending "MORNING STAR SCHOOL" in the neighboring Japanese mission, St. Francis Xavier, which is also under the care of the

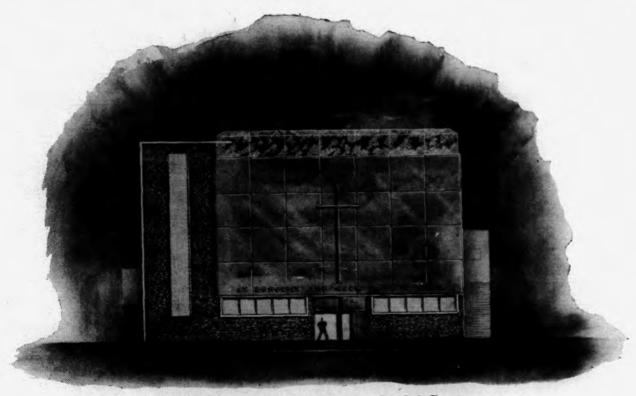


A first Communion Class

Divine Word Missionaries. About one-third of the enrollment at Morning Star School is from St. Benedict the Moor Mission.

An interesting and also very useful addition to St. Benedict's Mission was the acquisition of a ranch. It is located in the Pope Valley, at some distance from the city limits. The ranch serves as a place of healthful recreation for parish outings and picnics. The different youth organi-

(Continued on page 212)



Father Drescher's dream of a Social Center

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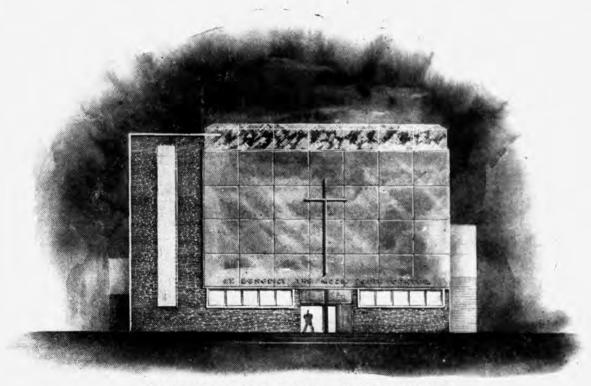


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In the 400,000 Catholic Negroes already in the fold.

In St. Augustine's Seminary, founded for the express purpose of training a native Negro Clergy.

In the many Priests, Brothers and Sisters, both white and colored, engaged in the Negro Apostolate.

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AN ANNIVERSARY?-A BIRTHDAY? &

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Published by the SOCIETY of the DIVINE WORD (S.V.D.) Bay St. Louis, Mississippi

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Story of an African Monastery

(Continued from page 204)

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Development

Resuming the thread of his explanation, the Superior declared: "Yes, the war reached even this lonely place which had its share of ruin and tears and came to the brink of permanent disaster. All the events pointed out that this young plant needed badly a new and better site, one with plenty of sun and water and other resources. The first Prior died untimely under the strain of his heavy burden. The man who took up the fallen flag of his dear confere had to seek a new house, one more suitable for the Cistercian life. Here we now live by the grace of God. The surroundings are very peaceful. Here we have our church and farm; here we live, pray, study, teach and have the opportunity to get in touch with the many natives and Europeans interested in our life and work. Our monastery now has ten professed Fathers as well as ten students in philosophy and theology. The fast-growing preparatory seminary houses fifty candidates at present and all the accommodations are taken up. We could have more young boys, but it is impossible to accept them because of the lack of funds. But we trust in God and know that He will send us some benefactors."







A procession to pay homage to Our Lady of Mercy.

The Vineyard

"Twelve years are already gone," concludes the Prior, "and many things have been accomplished since the humble beginnings at Belesa. It is worth the while to recall some to you. These native monks achieved quite a record in teaching their own people in grade and high school. They even operate a kindergarten with over seventy tots supervised by a lay-brother. Besides teaching their candidates, the Fathers of tomorrow, the priests edit in their own language a monthly Catholic magazine which is widely read and appreciated. It is the only Catholic paper of its kind. The monks sing the Holy Office in common early in the morning and late in the evening. It is blended with the beauty and variety of the Ethiopian rite whose melodies and chants are peculiar to these people. The chanting is accompanied by the rhythms of drums and other instruments. Much time is spent on the farm which provides most of the food of the community. We hope with God's help to make much more progress in the near future."

We leave the premises of the monastery after having expressed words of praise and congratulation, and we wish the good Fathers of this Cistercian community much success in their work for the glory of God and the salvation of souls.



The first week-end retreat for 1952 at St. Augustine's Seminary

Reflections of a Retreatant

(Continued from page 203)

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THIS IS NOT NOVEMBER but you can still REMEMBER-

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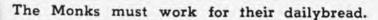
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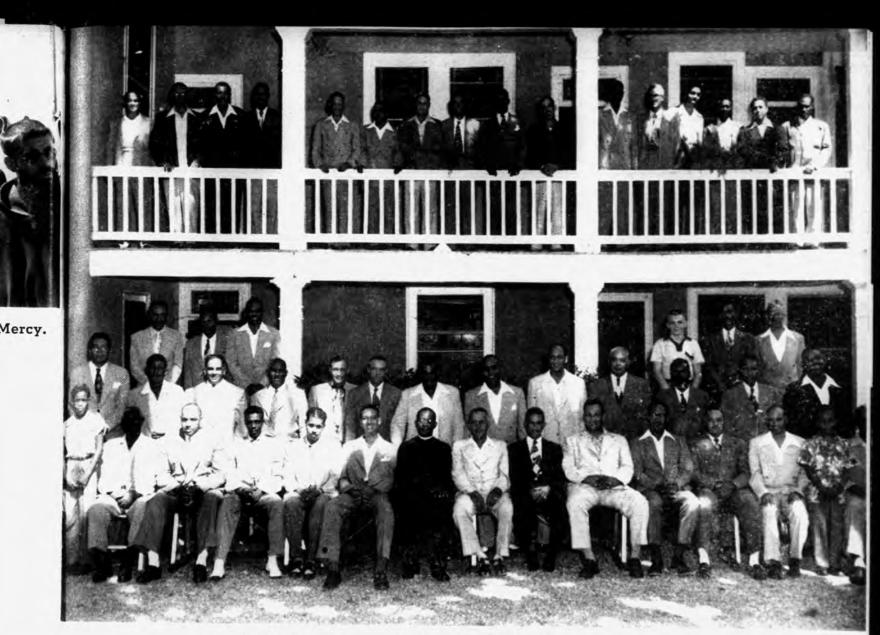


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Onward is the War Cry

(Continued from page 207)

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"How many customers will you lose if you stand by this fellow?"

"About 18. Maybe 20."

"If I get you 20 new customers, will you keep him on?"

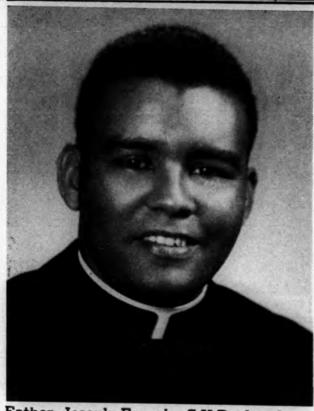
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Father Jerome Haines, who was a patient in a New Orleans hospital for some months, recently returned to his mission in Franklin, La., where he will continue to rest on doctor's orders. Father Leo Weng, the substitute pastor, will remain with him for the time being.

Basile, La.

The zealous pastor of our colored mission in Elton, La., Father Clarence Weber, informed us that his out-mission, Basile, hopes to see its chapel completed in the near future. The mission in Basile is dedicated to Our Lady of the Assumption.



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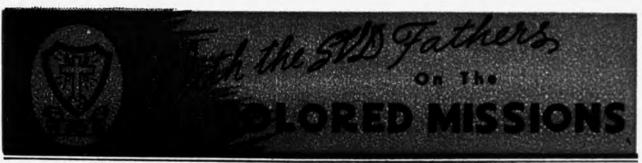
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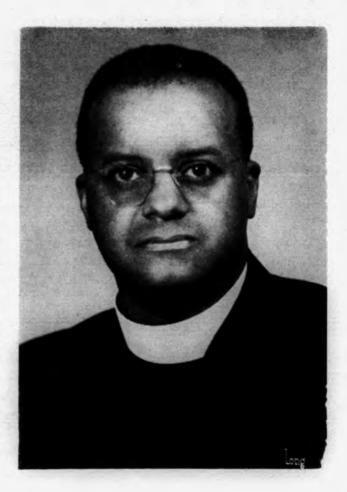
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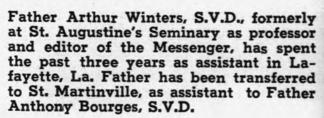


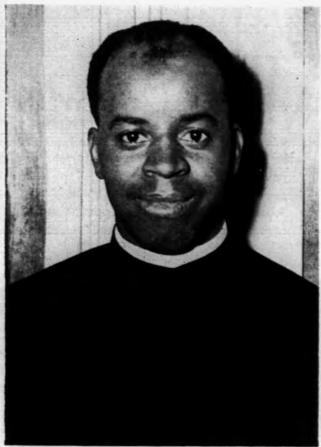
St. Elizabeth's, Chicago, Illinois—budding actors and actresses





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GOLDWATCH?

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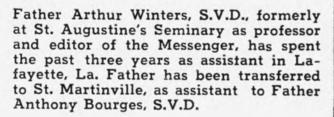
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First Alumni Meeting

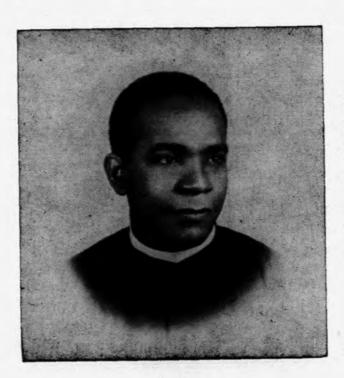
The second laymen's retreat of the past summer was chosen as the occasion for a meeting of the alumni. Due to the fact that the organization is still in its formative stages, not many alumni could be contacted for invitation to the meeting. The alumni who were present held, nevertheless, an informal meeting. Father Robert E. Pung, S.V.D., Director of the Alumni Association, appointed Mr. Samuel Buford of Mobile, Ala., as temporary president until regular elections can be held.

It was decided upon that local chapters of the Association should be erected in cities and towns where many of the former students now reside. It was suggested that one of the scopes of the organization should be the fostering of religious vocations among Catholic youth.

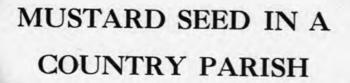
Present members of the Association are urged to contact former students who do not yet know of its existence. A copy of the "Messenger" with information about the Association will be gladly sent to former students not yet enrolled, if their correct addresses are forwarded to the Director.

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Mary A. Van Camp

In Notchville, until recently, little was done, or could be done, to bring about an accord between white and colored groups. The fixed attitude of the white people precluded even the admission by them that there existed a problem of racial injustice, much less any discussion of it.

In 1949 and 1950, a series of incidents helped Notchville's pastor to realize some of the evil in segregation. His church has a mixed congregation. His own prejudice, based on the falsehoods told him about Negroes by white residents, dissolved under the impact of the truth as he came to know it through ministering to the colored parishioners.

A white parishioner could not be found to do many of the necessary jobs for the church, but a Negro could. For instance, roller skating in the parish hall, which was operated on a segregated basis, was managed by a Negro. This unpaid volunteer worked when the white children skated as well as during the periods for colored skating as adult white help could not be obtained.

This continued for about two years until in September, 1950, Father Rolls, the pastor, announced that the Sunday skating would be on an "open" basis for the coming season. Most of the white parents objected to this new arrangement and to show their disapproval, soon took their children home.

In spite of the initial reaction of some of the white parishioners, the Sunday roller skating at the parish hall has been on an "open" basis for many months.

This activity was the direct cause of the first wide-open, "no-holdsbarred" discussion of the question of Negro-white relations in the area. This took place at the conclusion of a regular meeting of white parishioners planning the annual Festival. On one side was the priest-pastor: on the other, all the people aligned against him - or so Father Rolls thought for two painful hours until he received unexpected support from one of the women present who said, "Why don't we admit we're wrong?" This the people were not yet prepared to do although one other among them admitted that their attitude toward the Negro was something they did wonder aboutwheher it was right or wrong.

An unanticipated good came from this first discussion of racial equality, for a few of the parishioners declared themselves to be disturbed by the segregation they saw and were opposed to it. They were encouraged to discuss it further with Father Rolls.

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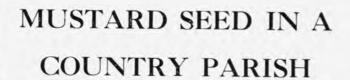
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from outside the parish — women from other parishes in the county and a nearby government plant, members of the local council of the Knights of Columbus, long-time residents of the county as well as newcomers—wanted to do something to eliminate segregation and its corrosive effects that are stunting the growth of the Catholic Church in this area.

We had all reached the same conclusions independently, but we needed accurate information on the Church's teaching on this problem to strengthen our convictions. We also needed the encouragement that could only come from acquaintance with others who felt the same way.

For these reasons, Father Rolls organized the St. Robert Bellarmine Study Club in November, 1950. About a dozen people met twice a month for several months. We read and discussed "Christ's Blueprint for the South," parts of papal encyclicals, studied the fundamental doctrines of the Catholic Church, and we prayed. Each meeting served to deepen our conviction that segregation is a prime evil from which many evils spring; that it is a major contradiction of the teachings of Christ and so has no place within the framework of the Church.

This reading and discussion was of particular value to those members of our group who are "natives of the locality," for they have met with active opposition from family and friends. Pressure has been applied in an effort to get them to retreat from the position they have taken. They have been harangued and derided at length in private and semi-private discussions.

A companion group, the St. Augustine Study Club, was also organized by the pastor. Its members are those colored Catholic leaders of the county who are interested in working for the good of the Church through the application in full of

the doctrines of the Church to all members. They followed a program of reading and discussion of the same material we did. The study clubs met separately although occasionally various members of the white group attended the St. Augustine Study Club meetings, met its members, and took part in the general discussion.

We had our first opportunity to use the knowledge we'd gained when an unexpected flare-up of prejudice-inspired bitterness in the county occurred in April, 1951.

It was unexpected because the immediate cause was the attendance of colored children from a neighboring colored parochial school at the regularly scheduled Friday children's Mass in an all-white parish church of the same vicinity. This was done because of a shortage of priests on that day. It had been done in the past without arousing any protests.

At the instigation of a few and as a result of their lies and exaggerations, some parents were influenced to take their children out of the white school that day and some of the high-school students left their classes. The same ringleaders scheduled a meeting in the parish hall for that evening to protest what they regarded as an unwarranted and unwelcome invasion of "their" These people extended a church. rudely put invitation to the devoted and zealous pastor of the colored church to attend the meeting.

Father Rolls contacted the members of the white study club, told them of the proposed meeting and all those who could, planned to attend.

As a preliminary to the main event, a meeting was held first in the nearby firehouse, so that the protesters could decided on the best course of action they should take. Of the people gathered there, only a small, but very vocal, group did

Crowds flock to the Family

Rosary Crusade in London under

the direction of Father Peyton.

United Press Photo





most of the talking. These insisted repeatedly that they weren't going to stand for having colored mixing with the white even in church. It was a disorderly meeting, with many crude, disrespectful remarks directed at the two priests whom they held responsible for the recent turn of events. Their minds were absolutely closed to any appeal to reason based on Christian doctrine and fairness. After about forty-five minutes, some semblance of order was maintained long enough so that a committee could be chosen to carry the protest to the parish hall.

The meeting at the parish hall was similar in character to the one at the firehouse with the difference that more people took part. At the committee's request, the pastor of the colored church opened the meeting with a prayer and then the members of the committee reiterated their earlier stand — "no mixing," "we don't like what's going on," "we won't stand for it," and so on. The priests were labeled "troublemakers and busybodies" and a threat was made to close the church. While these men were airing their grievances, a noisy clique applauded and cheered each one, although few people from the floor in approval of this attitude.

Those members of the study club who attempted to speak in opposition to the committee and in support of the priests were shouted down and roundly booed so that it was

impossible to be heard.

The meeting broke up without a definite plan of action being determined for apparently the presence of the study club members had destroyed the unanimity of thought that the ring-leaders had counted on

Much good came out of this meeting, although at the time it seemed most improbable that any good could come from such a revolting display. Those members of the parish who had attended and kept

(Continued on page 223)



Honoring Mary in Rome—"never was it known that anyone who fled to Thy protection was left unaided."

United Press Photo from outside the parish — women from other parishes in the county and a nearby government plant, members of the local council of the Knights of Columbus, long-time residents of the county as well as newcomers—wanted to do something to eliminate segregation and its corrosive effects that are stunting the growth of the Catholic Church in this area.

We had all reached the same conclusions independently, but we needed accurate information on the Church's teaching on this problem to strengthen our convictions. We also needed the encouragement that could only come from acquaintance with others who felt the same way.

For these reasons, Father Rolls organized the St. Robert Bellarmine Study Club in November, 1950. About a dozen people met twice a month for several months. We read and discussed "Christ's Blueprint for the South," parts of papal encyclicals, studied the fundamental doctrines of the Catholic Church, and we prayed. Each meeting served to deepen our conviction that segregation is a prime evil from which many evils spring; that it is a major contradiction of the teachings of Christ and so has no place within the framework of the Church.

This reading and discussion was of particular value to those members of our group who are "natives of the locality," for they have met with active opposition from family and friends. Pressure has been applied in an effort to get them to retreat from the position they have taken. They have been harangued and derided at length in private and semi-private discussions.

A companion group, the St. Augustine Study Club, was also organized by the pastor. Its members are those colored Catholic leaders of the county who are interested in working for the good of the Church through the application in full of

the doctrines of the Church to all members. They followed a program of reading and discussion of the same material we did. The study clubs met separately although occasionally various members of the white group attended the St. Augustine Study Club meetings, met its members, and took part in the general discussion.

We had our first opportunity to use the knowledge we'd gained when an unexpected flare-up of prejudice-inspired bitterness in the county occurred in April, 1951.

It was unexpected because the immediate cause was the attendance of colored children from a neighboring colored parochial school at the regularly scheduled Friday children's Mass in an all-white parish church of the same vicinity. This was done because of a shortage of priests on that day. It had been done in the past without arousing any protests.

At the instigation of a few and as a result of their lies and exaggerations, some parents were influenced to take their children out of the white school that day and some of the high-school students left their classes. The same ringleaders scheduled a meeting in the parish hall for that evening to protest what they regarded as an unwarranted and unwelcome invasion of "their" church. These people extended a rudely put invitation to the devoted and zealous pastor of the colored church to attend the meeting.

Father Rolls contacted the members of the white study club, told them of the proposed meeting and all those who could, planned to attend.

As a preliminary to the main event, a meeting was held first in the nearby firehouse, so that the protesters could decided on the best course of action they should take. Of the people gathered there, only a small, but very vocal, group did

Crowds flock to the Family

Rosary Crusade in London under

the direction of Father Peyton.

United Press Photo





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Honoring Mary in Rome—"never was it known that anyone who fled to Thy protection was left unaided."

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219



CORNER 2

SEPTEMBER—and vacation days come to an end!



us, and it is the feast of the Nativity or the Birthday of the Blessed Mother— September eighth.

We celebrate the birthdays of all our great men, Washington, Lincoln and many others. We honor them because they have given us a free country. We honor our Blessed Mother for much more than this. We honor her because she has given us our God, who in turn has given us freedom from Hell. This is much more than Washington and Lincoln could even hope to give.

Now we want to give her a birthday present, something to show our gratitude to her. What will it be? Since she is in heaven, she has complete happiness. Still, if we may say so, she wishes one thing more to make her happiness more complete, she desires to have our hearts. And we, if we will give them to her, must avoid all sin and everything that may displease her Son. So let each of us give our Mother the birthday present that she wants—a sinless heart.

And now I want to ask of you a special favor. This year, my class, three of us, wish to give Our Mother a special birthday present, we wish to give her our whole life that she may offer us to God and also our promise to live and work for Him until we die. I want you to pray for us; pray that God may accept our offering. Pray especially that once we have given ourselves, we may be faithful forever. Won't you say just one little "Hail Mary" for us? Thanks!

FATHER CHEER-UP

SEPTEMBER-Yep, that's what it is and our brains, refreshed by three months of fresh air and exercise are now ready for the nine months of toil and trouble that lie ahead. Cheer Up, Little Pals, the first weeks are always the hardest. I remember the days when I was young and used to start school again after vacation; all I could think of for the first weeks was ball games and picnics. But then the books would get interesting and I soon forgot about fishing and playing ball. And I'll bet it will be the same with you. In three weeks you'll be thinking only of 'reading, 'riting and 'rithmetic . . .

Thought for the Month—

If you have a Catholic Calendar at home, I know you must have noticed that hardly a month passes in which we do not have a feast in honor of the Blessed Mother. Some of these feasts are big feasts, celebrated by the whole Church. Others are not so big and are celebrated only in some small section of the Catholic World. The month of September also has its feasts in honor of the Blessed Mother, some small and some big, but there is one that should appeal to all of



Arthur C. Winters, S.V.D.

This story is based on an actual case; the name is fictitious.

Ralph Parson barely waited long enough to hear the priest's whispered words: "God bless you," before leaving the confessional. As he walked up the middle aisle, he could hear through the open window the sound of marching, mingled with the shouts of youngsters. Despite this distraction, he knelt and said his penance fervently, even adding a prayer for his family. As he arose and genuflected, he whispered the words that held a secret to him and his Lord: "Jesus, make me a priest some day." He proceeded with due decorum and moderation to the entrance of the church. Pushing open the door, the lad jumped along the sidewalk, and soon joined a group of about 40 school boys who stood along the side of a large field, watching some 300 of their school mates drill for the St. Patrick's Day parade.

Their backs turned to the street, the boys did not see a tall heavy-set middleaged man cross to the pavement behind them. With a grim sneer on his lips and a demented glare in his eyes, he surveyed the scene before him. Few passers-by realized his intentions as he suddenly whipped a pistol out of his inner pocket, and began to fire into the group of boys. The roar of gunfire, the shouts and screams of the frightened and the wounded, mingled with his foul curses against Catholics, Italians and politicians.

As his pistol jammed, the maniac turned and fled. Almost simultaneously, a passing priest came on the scene. Quickly discovering 4 boys who were seriously wounded, he gave them absolution. then set about attending to three others who had also been struck by bullets. When the ambulance came, six of the boys were hastened to the hospital. But for one it was too late. Ralph Parson died on the street, surrounded by his grieving comrades, and strengthened by the Last Rites of his Church.

Ralph Parson had intended to study for the priesthood. But he never reached

DO YOU KNOW YOUR SEPTEMBER SAINTS?

- 1. He doubted the Angel's word that he and his wife Elizabeth should have a son. (5)
- 2. This Saint and Apostle was a Roman tax collector. (10)
- 3. This Saint is the Patron of all Negro Missions. (5)
- This Saint is the patron of all air pilots. (10)
 When a small vial of this martyr's blood is placed near his body it bubbles like blood. (he was martyred 1200 years ago.) (15)
- 6. This saint is one of the first popes. He is mentioned at Mass, in that part after the Sanctus called the Canon. (10)
- 7. This saint is one of the first American martyrs—He was a Jesuit Priest. (5)
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"... he suddenly whipped a pistol out of his inner pocket, and began to fire into the group of boys."

his goal. HE NEVER MADE IT. He was cut down by the bullet of an assassin who was filled with hatred of God's Church and God's people. But somewhere in these United States there are other boys to fill his vacant place in the priesthood. There are other lads, perhaps in the 4th, 5th, 6th, 7th or 8th

grades, who have dreamed as Ralph has done, who have heard the secret call, "COME, FOLLOW ME" in the depth of their hearts. Show them this story. Let them be inspired by the fate of Ralph Parson. Direct them for the sake of THEIR vocation and the salvation of souls to join the FUTURE PRIEST CLUB.





(Answers to Quiz on page 221)

- 1. St. Zachary
- 2. St. Matthew
- 3. St. Pater Claver
- 4. St. Joseph of Cupertino
- 5. St. Januarius
- 6. St. Linus
- 7. St. Isaac Jogues
- 8. The Sorrowful Mother
- 9. Bl. Gabriel Perboyre
- 10. St. Jerome
- 11. St. Michael
- 12. St. Wenceslaus

Mustard Seed in A Country Parish

(Continued from page 219)

silent, those who had stayed away had the opportunity to see the kind of people they had unwittingly allied themselves with and later on to evaluate under less emotional circumstances the behavior and charcter of their spokesmen.

Many of these thoughtful Catholics didn't like what they had seen and heard. With the one exception of a man whom Father Rolls had asked to attend as a personal favor, the spokesmen were not reputable Catholics, they were Easter-birds, alcoholics and even non-Catholics who were so unalterably opposed to any lifting of the tradition of segregation that they did not hesitate to heap insults on the priests who ministered to them. This caused some who had been wavering in their opinion of segregation to turn definitely against it. Others, whose minds had been completely closed on the issue, began to have some doubts. The members of the study clubs were more than ever before convinced of the value of what we had studied and of the need to continue in this work.





Miss Rosemary Fletcher of Notre Dame Parish, St. Martinville, La. Miss Fletcher is a Graduate Nurse and won the \$50 award for being the most outstanding Catholic nurse of her class.

The idea of racial equality is now a major topic of discussion whenever the people of the county get together. The fact that the hitherto buried subject has been disinterred is a healthy sign. Through our reading and discussions we are now sufficiently well-informed to hold our own in these informal conversations.

From a short range point of view, what we have accomplished after almost a year has gone by may seem small compared to the gains made elsewhere, but we feel that they are bigger than may be readily apparent. The fact that a group such as ours even exists here is a big step forward. We have no illusions about the long hard way ahead of us but with God's help we are sure of eventual success.

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JOHN M. HAFFERT, Editor of SOUL Magazine, author of five books of which his latest, RUSSIA WILL BE CONVERTED, was released on May 1, 1952. Over 8,000 copies of the advance, "private" edition were sold. The new May 1st edition includes 92 photographs. These photographs give an added authenticity to the work. Father James M. Keller, M.M., says of the book, ". . . an intriguing and well-written argument for the prospects of peace."

RUSSIA WILL BE CONVERTED!, by John M. Haffert; 270 pages with 92 photographs; price \$3.00; order from St. Augustine's Messenger, Bay St. Louis, Mississippi.



This work promises to be one of the best of the intrepid John Haffert. The author emphatically retells the story of Fatima.

The story in brief is this: Godless and militant atheistic Communism reigns supreme through the instrumentality of a few men; but, the power of heaven has been and is clearly shown through the instrumentality of one . . . the Mother of God. Evil will run rife, but in the end the power of God through the Blessed Mother . . . Our Lady of Fatima will win out.

On our part, the heavenly Visitor demands an amendment of life. Prayers and sacrifices are the order of the day.

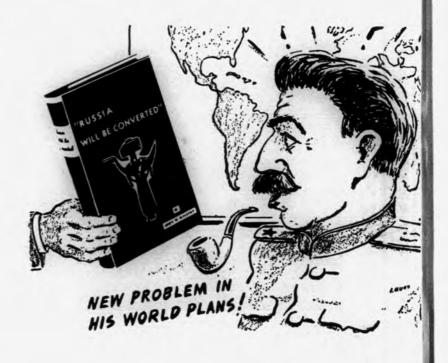
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A complete book of prayers to the Holy Spirit COME, HOLY SPIRIT

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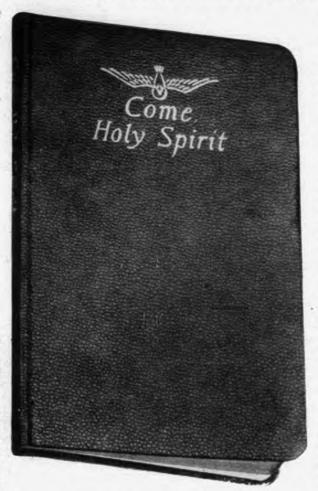
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"that piety may increase and be inflamed toward the Holy Spirit . . . we ought to pray to and invoke the Holy Spirit, for each of us greatly needs His protection and His help."

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Includes Mass Prayers

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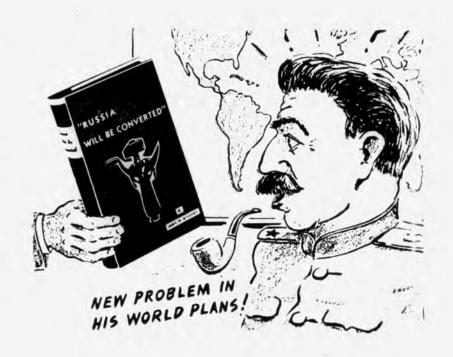
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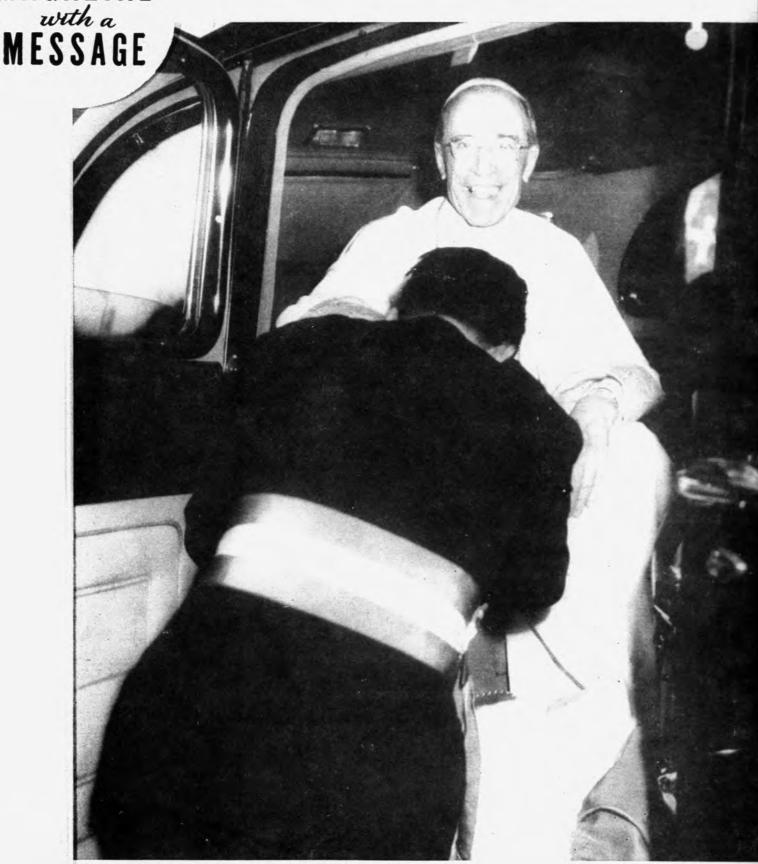
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The MAGAZINE with a

Vol. 30

October, 1952

No. 8



THE MODERN POPE

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ST. AUGUSTINE'S MESSENGER, A Catholic magazine published monthly (except July and August) by the Divine Word Missionaries at St. Augustine's Seminary, Bay St. Louis, Mississippi, to make the work of the Catholic Church in the Home Missions, especially among the Negroes, better known. Proceeds are used for the education of students for the priesthood and Brotherhood.

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Subscription \$2.00 a year; three years \$5.00; life, \$50.00.

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The MAGAZINE with a MESSAGE

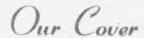
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United Press Photo



Home-runs and Home-runs

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United Press Photo

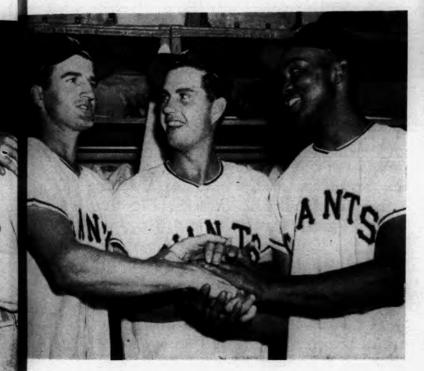


It may be a long time before this eight-year-old, Frank Fortune, hits this ball for a home run. The lad has been in a cast from his chest to his toes since May 25, as a result of an auto accident. The Mayor of Stamford, Conn., sent Frank to the game as his personal representative. The Borough President of the Brooklyn Dodgers gave the boy his official Box Seat for the game. Andy Pafko, Manager Dressen, Jackie Robinson gave the boy a bat, a cap, and a ball. Frank Fortune took these trophies home and will long cherish May 25 as a redletter-day in his calendar. Many players find it rather hard to cooperate with the numberless publicity stunts their managers are forced to dream up and propose. This stunt must have been easy for Andy and Jackie. It was bathed in the milk of human kindness. That's a home run in the Game of Salvation.

6 United Press Photo

Big Luke Easter (left) was recalled by Cleveland from Indianapolis to help in their struggle with the Yankees. He did help too. In the 7th inning of their night game with the Yankees at Yankee Stadium, July 15, he sent one out into the shadows for the big count. Cleveland won 7-3. Manager Al Lopez (right) points out the spot where Luke met the old apple.

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These three New York Giants rejoice in the dressing room at the Polo Grounds, September 10. In the 8th inning Monte Irving (right) sent Don Mueller (left) over the plate with a triple to give the Giants a 2-2 tie with the Pittsburghers. Then in the 13th inning this Don Mueller hit a home run to win the game. Hoyt Wilhelm (center), the winning pitcher, went home the usual way—

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Before the start of the St. Louis Cardinals-Dodger game at Ebbets Field, May 13, Roy Campanella (right), Brooklyn Dodger Catcher, received the National League's Most Valuable Player Award Plaque of 1951, presented by National League President Giles (left). Campy is the best home run hitter on the Dodger team—next to Hodges. But he does a good job guarding the old home plate against the opposition. After receiving the plaque, Campanella donned his catcher's gear and helped salt away the Cards 14-8. Manager Dressen (center) seems satisfied.



IN LENTIONAL SECOND EXPOSURE



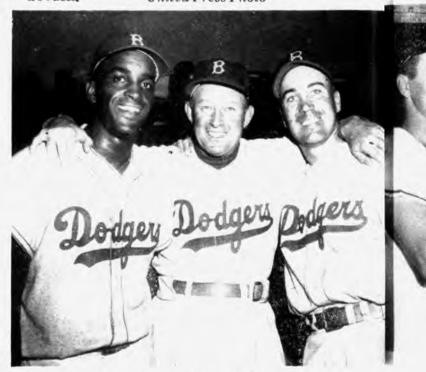
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Editorial

PREJUDICE

Prejudice-Our Weak Spot

"Communist duplicity and selfserving have resulted in a weakening of the hold of communism on European wage-earners," writes Father Robert A. Graham, S.J., in America, a Catholic weekly.

There have been improvements in economic conditions and these have helped to lessen the attraction of communism in Western Europe. However, the greatest factor in the Red decline has been the realization by workingmen that the Communists have been exploiting them. This is particularly true in France where strikes have been called against manifest interests in labor itself, solely to serve the political purposes of Communism.

Father Graham who has spent years reporting the European scene for America maintains that the problems of Negroes in the United States are of enormous interest abroad. To many Europeans, the practice of racial discrimination and segregation in America are the WEAK SPOT in our moral and democratic armor.

European communists make the most of news of racial unrest in the United States. "It is the fulcrum of their criticism of 'bad morals' among Americans. It is the weak link in American propaganda because we are unable to provide a satisfactory explanation for it."

Prejudice—An Epidemic

"Prejudice is an epidemic. When its virus attacks one group such as Negroes, it will invariably spread to other minorities, such as Jews, Catholics and foreign-born," declares George K. Hunton, editor of the Interracial Review.

The epidemic of prejudice cannot 228

be cured by fighting any single type of the disease. All the germs must be exterminated before an epidemic can be halted. The most effective way of combatting prejudice against any one group is to fight prejudice against all groups. This idea was first presented in a 1938 editorial in Interracial Review. The editorial pointed out the cumulative and contagious character of prejudice and was widely quoted by minority groups.

"In many cases today," writes Mr. Hunton, "bigotry does not take the form of Ku Klux Klan violence, Black Legion terrorism and Silver Shirt intimidation. It finds its expressons in the poisoning of the minds of one group against another; in prejudice of thought fostered by the Gerald L. K. Smiths, the Joe McWilliams, the Reverend Winrods, and the Paul Blanchards."

The usual victims of the "phobia of hate" are Negroes, Jews, Catholics and the foreign-born. Hence all these Americans should unite in an effort to combat every type of prejudice and bigotry. Those of us who have a special interest in the progress of the Negro and in removing anti-Negro discrimination should expand our activities to exterminate each and every type of prejudice and hatred manifested against any group in American life.

Prejudice-A Divisive Menace

"Current attacks on the Catholic educational system in the United States as 'divisive' are merely a smoke screen behind which certain public education officials can hide their failure to effect equal educational opportunities for Negro children," maintains Father Albert S. Foley, S.J.

(Continued on page 251)

PIUS XII, FATHER OF CHRISTENDOM

by Charles Siwel

Shortly after the close of World War I the Red Menace was something to be reckoned with in defeated Germany. Some rioters in Munich, noticing its papal flag, stopped the automobile of the Papal Nuncio to Bavaria and shouted at the prelate: "Go away! Get out of Munich!"

The Nuncio, dressed in his Bishop's cassock, let down the top of the convertible and stood erect. With a gesture of the hand he brought the rioters to silence and calmly said to them: "My dear people, what have you against me? I am here to work for you. We are all God's children. Besides, don't think I am afraid of you, for I have an unfailing weapon that protects me against all danger."

"So you are armed?" asked one of the mob.

"Indeed I am!" replied the Nuncio pointing to his pectoral cross. "And my weapon is more powerful than your machine guns and grenades. Now let me proceed. I bless you!" With a sweep of his hand he blessed the rioters who stared at him in surprise. The Nuncio's car continued quietly on its way.

This courageous prelate was none other than Archbishop Eugene Pacelli who was destined to become the present gloriously reigning Pontiff, Pius XII.

Eugene Pacelli was born on March 2, 1876, in Rome. His family belonged to the nobility. After a bril-

Pope Pius XII smiles happily as he is greeted by Castelgondolfo's new Christian Democrat Mayor on his arrival at the Pontifical summer residence. In previous years the Pontiff had been received by a Communist Mayor.

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The youthful Father Pacelli holding a doctorate in theology and canon and civil laws-soon entered the Vatican Diplomatic Service. He first served as a minor secretary. He ascended the rung of ecclesiastical dignities and eventually was sent in 1917, after having been consecrated Archbishop, as Papal Nuncio to the Catholic State of Bavaria in Germany. There after World War I, despite great opposition, including threats to his life, he accomplished wonders for the good of the Church and the people of that unhappy nation then in the throes of anarchy.

In December, 1929, Archbishop Pacelli left Germany to return to Rome where he was created a cardinal. Early the next year Pius XI appointed him Secretary of State.



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After the passing of the immortal Pius XI, the cardinals on March 2, 1939, elected Cardinal Pacelli to be the successor of this great Pontiff. It happened to be the 63rd birthday of the new Pope who chose the name of Pius in memory of his beloved predecessor, "who always showed me such extraordinary affection."

With the outbreak of the last war in September, 1939, the Vicar of Christ continued to work all the more untiringly for the restoration

(Continued on page 239)

THE

SERRA

MOVEMENT

ress Photo

by S. M. Case



Mr. Case is an outstanding businessman and layman of Kansas City, Missouri. Being a Serran, he is vitally interested in vocations to the priesthood and religious life. We are indebted to him for this article on that unique organization, Serra International.—Editor

The Serra Movement is international in scope, Catholic in emphasis and character, and democratic in practice. Its name was taken from Father Junipero Serra, the noted Spanish Franciscan missionary who played a leading part in early missionary efforts in the West. Catholic business and professional men constitute the membership of these Clubs. The objectives or aims of Serra International are:

- To foster vocations and assist in the education of young men for the priesthood;
- 2. To further Catholicism through enduring friendships among Catholic men.

In addition to its work in the field of vocations, Serra assists in the formation of Catholic lay leaders by means of the program carried on in local Clubs. These programs help the carefully selected members to understand in some detail the present intellectual, cultural and spiritual situation, how to judge civic, economic and social problems in the light of Catholic teaching, and the importance of assuming Christian responsibilities in their respective fields of activity.

Secularism is now the problem that fascinates modern man just as the temptations of Satan turned JUDAS from his LORD to eternal hell, it threatens to turn man from his Creator and destroy him. It has two facets which must be attacked in solution; viz., that of UNDER-STANDING and the other of ACTION.

If the Catholic does not understand what it is he is directed to OPPOSE then the action is misdirected and the enemy gains ground right in the field where Christ and his Church should teach, govern and sanctify.

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mighty reawakening. "This reawakening is a duty for everyone without exception—clergy and people, those in authority, families, groups, individuals - along the entire front of the complete renewal of Christian life, along the line of the defense of moral values, in the realization of social justice, in the reconstruction of the Christian order.

As Rev. John C. Murray, S.J., and others have pointed out-today as never before, the layman is the Church's grip on the temporal order. The responsibility which the Church has for the sanctification of the secular and social life of humanity falls directly and immediately on him. For the layman is present in, and part of, that life in a way that the priest is not. Consequently he can alter its spirit and shape in a way that the priest cannot. In our times the Church is insisting that the laity assume this responsibility. And the reason for this insistence is the present crisis in the temporal order. For today's great combat for the souls of men is being fought out in

an area that is properly the layman's field. It is the borderland between the spiritual and the temporal where the divine life of the Church makes contact with the human and secular life of man. This human and secular life in all its forms — individual, domestic, civil, professional, political, economic, national and international—is the special field for the sanctifying action of the laity.

The above is quoted from the Serra manual of program and club operation. The concluding remarks are my feeble attempt to brief the purpose of SERRA in my own language.

Prayer for the increase in the religious in America is most essential at this time. The hand of persecution has fallen so heavily on the Church in many areas of the world that laborers in the the vineyard must be recruited here. Prayer is therefore of more importance than financial assistance to seminarians, but in many instances this type of help is needed. Help given to the (Continued on page 254)

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Holy Cross Brothers Visit

Holy Cross Brothers from St. Edward's University, Austin, Texas, paid us a social call the last week in August. During the summer, the Brothers journey to Bay St.

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This convention, reported by CSMC officials to have been the largest in the history of the organization, launched programs of mission cooperation between students in Catholic American schools and student groups in Africa, Japan, and Latin America.

New Highway 90 Cut-Off and Bridge

Work on the new cut-off on Highway 90 and the bridge across the Bay of St. Louis to Henderson Point is going along rapidly. The trees have been felled and sewerage is being laid in the swamp areas. The low parts are being filled in preparation for subsequent grading and paving. This new highway will run some yards north of the Seminary, which will be easily accessible from the former.



INTENTIONAL SECOND EXPOSURE

mighty reawakening. "This reawakening is a duty for everyone without exception—clergy and people, those in authority, families, groups, individuals—along the entire front of the complete renewal of Christian life, along the line of the defense of moral values, in the realization of social justice, in the reconstruction of the Christian order.

As Rev. John C. Murray, S.J., and others have pointed out-today as never before, the layman is the Church's grip on the temporal order. The responsibility which the Church has for the sanctification of the secular and social life of humanity falls directly and immediately on him. For the layman is present in, and part of, that life in a way that the priest is not. Consequently he can alter its spirit and shape in a way that the priest cannot. In our times the Church is insisting that the laity assume this responsibility. And the reason for this insistence is the present crisis in the temporal order. For today's great combat for the souls of men is being fought out in an area that is properly the layman's field. It is the borderland between the spiritual and the temporal where the divine life of the Church makes contact with the human and secular life of man. This human and secular life in all its forms—individual, domestic, civil, professional, political, economic, national and international—is the special field for the sanctifying action of the laity.

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Uganda Priest Visits

The Reverend Charles Matovu of the Vicariate of Masaka, Uganda, visited the Seminary for a few days in August. Father came during the Seminarians' Catholic Action convention, two sessions of which he attended. In a recent letter to Father Rector, Father Matovu says

The Rev. Charles Matovu, prepared to attend his morning classes.

in reference to the convention: "I will have much to tell when I go back to Africa." Father, who belongs to the Vicariate headed by well-known Bishop Kiwanuka, is in the States doing study and research toward his doctorate in Economics at Saint Louis University.

Nativity of the Blessed Virgin Mary September 8 besides being the birthday of Our Lady is also the official birthday of the Society of the Divine Word. Therefore on this day, the new clerical novices of the Society receive the habit and the professed clerics renew temporal vows or pronounce perpetual vows.

So it was here at St. Augustine's on September 8: Fraters Paul Neale, Hubert Singleton, and Vance Thorne pronounced perpetual vows, dedicating themselves for life to the service of God in the Society of the Divine Word. The remaining Fraters renewed their temporal vows.

(Continued on page 244)

Our Major Seminarians on the day of their vows. Very Rev. William C. Bauer, S.V.D., Provincial, officiated at the ceremonies.



My Dream

of Interracial

Justice

by Mrs. George W. Knott

My good friend Noah, a gentleman of some fifty odd years of age, keeps our office spotless, homelike and adorned with the flowers he grows nearby. By his skill as a carpenter, he devises window seats to provide

additional reception room space. By his mechanical ability he installs and repairs ventilators, fans, heaters and other electrical devices. good humor, ingrained courtesy and kindness serve as models our entire professional staff could follow to advantage. His skills defy enumera-Among them is a natural veterinarian art that unmistakably diagnoses the ailments of the bosses' dogs and treats them with unfailing success. Children gravitate to him for companionship and patient instruction in the homely arts. At our office, employees beset with domestic and emotional problems, seek him for sympathetic and sound ad-

Thus, when I consider interracial justice, my thoughts go to Noah, not to so-called gentlemen of culture. Comparing Noah, his humility, yet his high dignity befitting the best in mankind, with a universitytrained scion of southern aristocracy, I ask myself what attitudes of mind or behavior in these two contradict the ideal of interracial justice? Let us bar from our consideration all the general theses advanced by societies for the uplift of the Negro race, of those emanating from groups proclaiming the divine right of white supremacy. Let us relate this idea of interracial justice to these two specific men.

There they stand, the spot light of our reason turned upon them. What does Noah lack that he should be denied the full pursuit of his happiness, his liberty or anything that might augment his life? Or what does this white gentleman possess that entitles him to a fuller participation in those inalienable rights than Noah?

There is, we see, a physical difference the color of their skin-an accidental difference of birth. But such a difference was neither the MILLIALIONAL SECOND EXPOSUR



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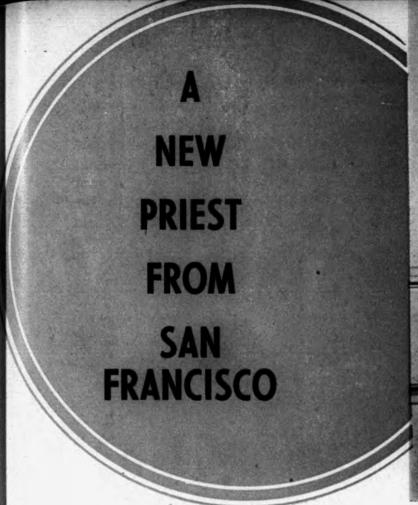
There is, we see, a physical difference the color of their skin-an accidental difference of birth. But such a difference was neither the fault nor the virtue of either. Do I hear someone raising the old cliche: "Which man would you want your daughter to marry?" This question should have been silenced long years ago, but it seems as recurrent as the buzzing and threatened sting of each summer's mosquito—as small, yet as persistently annoying. My answer is that I desire my daughter to marry a man of equal opportunities as herself with common pursuits, comparable education and similar environment, training and ideals.

So many of us in discussion, not practice, will grant the reasonableness of the thesis, "All men are created equal." We all subscribe to our Declaration of Independence. knowing that there is no such thing as physical equality - witness the paralytic and the top-flight athlete; nor such a thing as mental equality -witness the moron and the nuclear physicist. What then is this equality that is a cornerstone of our American Democracy? It is equality of opportunity, guaranteeing that each of us may pursue happiness, enjoy liberty and develop our life to its fullest.

Supose it were possible to achieve overnight such an equality. The sons of Noah and his white companion now eagerly claim our attention. We see them, children not yet exposed to the virus of prejudice, enjoying childhood pastimes together with no feeling that the difference in pigmentation deprives them of fellowship and mutual affection. Then in a flash of our vision we see them at their first milestone-school. They enter the same school, enjoy equal opportunities throughout elementary and secondary and college education. We see them enter the world of economic competition. Depending on their acquired skills, natural aptitudes and abilities, they secure jobs - each free to choose, or to be

chosen for, his job, on merit alone. Each in due time marries; each may buy a home suitable for his needs, his family, his ideal of comfort and charm. Each performs his duties as a citizen, exercising his right to vote for representatives in legislative bodies, executives in local, state and national government. Throughout their lives no darkening clouds of coercion have stayed their steps from the fullest realization of their individual goals; only their individual goals; only their individual capacities have limited their achievement. Both, if they desire, have had equal access to theatres, clubs, musicales, athletic events, public demonstrations, all modes of transportation and all available means of a fuller life.

Now multiply this vision to the sons and daughters of our present American generation. What great social danger has burst into frightful reality, crippling our democratic institutions, debasing our culture, staining our traditions. Strangely enough, the champions of white supremacy are silent in my dream, for their sons now enjoy a wider vision and realization of democracy freed from the blinding prejudice of racial intolerance. We see educational institutions prospering under new growth of facilities because of pooled resources no longer channeled into black and white compartments thereby doubling expenditures for similar facilities. We see a new surge in cultural ideals and achievement through mutual advancement of the arts spurred by the combined genius of our population. Lastly, we find a new lustre in our glorious tradition of liberty, equality and the dignity of the individual American, whatever his race, his religion or the culture from which he sprang. This vision truly reflects a brotherhood of man that is vibrant proof of our acknowledgment of the Fatherhood of God.





Father Paul A. Gopaul, S.S.E., was ordained to the Holy Priesthood last May. The new priest, a native of San Francisco, made his ecclesiastical studies at the schools of the Edmundite Fathers in Vermont: St. Michael's College, Winooski Park; St. Joseph Novitiate, Putney; and St. Mary's Seminary, Randolph.

Father Gopaul celebrated his First Solemn Mass at St. Mary's Cathedral on May 18 of this year. Presiding at the Mass was the Most Rev. Hugh A. Donohue, Auxiliary Bishop of San Francisco. The sermon was delivered by Father Bruno Drescher, S.V.D., pastor of St. Benedict the Moor Mission, the home parish of the newly ordained.

The following story is told of the young priest's earlier years. When he was a schoolboy, young Paul served as an altar boy at St. Bene-

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INTENTIONAL SECOND EXPOSURE

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This boyhood dream was realized last May when Father Gopaul was ordained "a priest forever."

On Sunday afternoon, September 7 His Eminence Edward Cardinal Mooney dedicated the new \$150,000.00 school building for the parishioners of St. Benedict the Moor; 30th and Cobb Place, Detroit 10, Michigan. This year is the parish silver jubilee and the tenth anniversary of Father Charles J. Diehl, C.S.Sp. as its pastor. The School Sisters of Notre Dame from Milwaukee, Wis., will be the teachers.

Pius XII, Father of Christendom

(Continued from page 230)
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"Thousands, hundreds of thousands of people are suffering at this very moment, and a great many have already been sacrificed on account of this war, which we, as you know, constantly tried to prevent with all the means possible to us.

"A vision of senseless horror and dark despair passes before our eyes, a multitude of fugitives and wanderers who have no motherland, no home, anymore. We hear the heartrending cry of mothers and brides weeping for their loved ones slain on the battlefield. We hear the desperate complaints of those who are of old age and those who are weak in health who will be deprived of all nursing and help. We hear the children weep for their parents who are no more, the cry for help of the wounded and the death-rattle of the dying, many of whom did not belong



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During the war the Pope refused to leave Rome. Today he is called by Romans "Defender of the City" because of his urgent appeals to all belligerents to revere its cultural and sacred character. Thus on June 2, 1944, when it seemed that the Germans occupying Rome would offer resistance to the invading Allied Forces, the Holy Father declared: "We hope that Rome will be spared at any price and will not be the theater of war. Therefore we do not hesitate to repeat it again with as much impartiality as emphasis: whoever ventures to raise his hand against Rome will be guilty of matricide before the entire civilized world and in the judgment of God." Happily, except for minor bombings the city was spared. The Holy Father attributes the salvation of Rome to the protection of Our Lady.

Volumes could be written to describe the charity of Pius XII in assisting the prisoners-of-war and those reduced to misery by the war. For example, in 1946 the Vatican Radio broadcasted the names and addresses of 56,252 German prisoners-of-war so that their anxious relatives might know of their whereabouts. And in that same year the soup kitchens of the Holy Father distributed more than forty million free soup rations.

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As Fugenic Cardinal Pacelli, our present Holy Father, Pope Pius XII. arrives in San Francisco in 1936. He is the first Pontiff ever to have flown in an airplane, and the first ever to have set foot on American soil.

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United Frees Photo



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Them the Valecare January 25, 1949

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Pontif



INSPECTS TELEVISION



BROADCASTS OVER VATICAN RADIO



BLESSES THE COMMON PEOPLE

BLESSES A MOBILE CHAPEL



His Holiness, Pope Pius XII, spiritual head of 400,000,000 Roman Catholics the world over, is the Pope of the century. Though heading the oldest Christian religion which dates from the time of Christ, its Founder, the Holy Father keeps abreast of the times during which he reigns.

The Church and her Popes have always championed the Sciences. And Pius XII is no exception as he encourages and makes use of the modern products and inventions of Science. A remarkable paradox: the cooperation of the ancient with the new! The new becomes the helpmeet of the old. Modern invention becomes the vehicle by which the Holy Father propagates the ago-old Faith of Christ. May God bless the Modern Pontiff; give him length of life; bless him upon this earth and protect him ever from his enemies!

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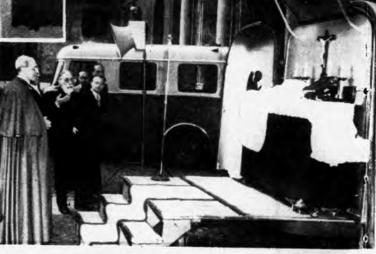
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SES A E CHAPEL Pius XII, Father of Christendom

(Continued from page 239) dence that he was consecrated Bishop on the very day (May 13, 1917) of the first apparition of Our Lady of Fatima, Portugal. On the 25th anniversary of the first apparition he consecrated the Church and the entire world to the Immaculate Heart of Mary. In 1944 he extended the Feast of the Immaculate Heart of Mary to the universal Church, approving at the same time a new Mass formula. His crowning glory will always be his declaration of the Assumption of Mary into heaven as a dogma of faith. This took place on November first of the Holy Year 1950, amidst rare liturgical splendor. More recently, in July of this year (1952), the Holy Father consecrated the people of Russia to the Immaculate Heart of Mary.

Pilgrims who go to Rome find the Vicar of Christ a true Father, one who takes a personal interest in them. During and after the war countless soldiers were privileged to

meet him.

Pius XII has continued in the footsteps of his immortal predecessor, Pius XI, in fostering the training of a native clergy. He himself consecrated on the Feast of Christ the





Deeply interested in the work of the Vatican Observatory, one of the world's important astronomical institutions, Pope Pius XII inspects a new spectroscope during a visit to the Observatory.

United Press Photo

King, 1939, twelve Bishops of various nations and races—among them the future Cardinal Tien of China and two Africans: Monsignor Joseph Kiwanuka, Vicar Apostolic of Masaka, Uganda, and Monsignor Ignatius Ramarosandratana, Vicar Apostolic of Mianarivo, Madagascar.

In 1946 this far-sighted Pope created thirty-two cardinals — men chosen from nineteen countries and all continents. On this occasion he declared: "The Church is not destined to any particular race, people or nation, but to all peoples and to the entire world: her motherly love embraces all who are redeemed in the Divine Blood of Jesus Christ."

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Since the fall of 1951 two other African Bishops have been named and consecrated: the Most Revs. Laureen Rugambwa, 40-year-old Vicar Apostolic of Lower Kagera, Tanganyika, and Aloysius Bigirumwami, 48 years old, Vicar Apostolic of Nyundo, Central Africa. Both prelates were educated to the Priesthood by the White Fathers. Thus we have today six Negro Bishops, all appointed by our present Holy Father.

The heart of Pius XII, we know, embraces all peoples with a most tender love. Yet, he did not hesitate to say that he harbors a special love

for the Negroes of the United States. Writing to the Bishops of the United States in 1939, he declared: "We confess that we feel drawn by a strong impulse of charity, under God's guidance, towards your neighbors of the Negro race; we know how their religious and intellectual development calls for, and deserves, special and considerate care. For this reason we pray for God's assistance and wish every blessing to those who are generously devoting themselves to this cause."

Many are the names used to describe the great person that is our present Pope. But above them all stands out one name which befits him more than any other. It is that of "Father." For as a loving Father, all that he is and all that he does has but one aim: to lead his beloved children to their Eternal Home.

PONTIFF GREETS BASEBALL TEAMS—Pope Pius XII stands surrounded by the National teams of Spain and Italy. He greeted them after their game in Italy, which Spain won 7-3.

United Press Photo



INTENTIONAL SECOND EXPOSURE

Pius XII, Father of Christendom

(Continued from page 239) dence that he was consecrated Bishop on the very day (May 13, 1917) of the first apparition of Our Lady of Fatima, Portugal. On the 25th anniversary of the first apparition he consecrated the Church and the entire world to the Immaculate Heart of Mary. In 1944 he extended the Feast of the Immaculate Heart of Mary to the universal Church, approving at the same time a new Mass formula. His crowning glory will always be his declaration of the Assumption of Mary into heaven as a dogma of faith. This took place on November first of the Holy Year 1950, amidst rare liturgical splendor. More recently, in July of this year (1952), the Holy Father consecrated the people of Russia to the Immaculate Heart of Mary.

Pilgrims who go to Rome find the Vicar of Christ a true Father, one who takes a personal interest in them. During and after the war countless soldiers were privileged to

meet him.

Pius XII has continued in the footsteps of his immortal predecessor, Pius XI, in fostering the training of a native clergy. He himself consecrated on the Feast of Christ the





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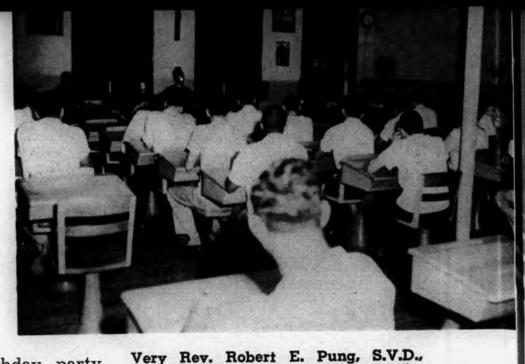
PONTIFF GREETS BASEBALL TEAMS—Pope Pius XII stands surrounded by the National teams of Spain and Italy. He greeted them after their game in Italy, which Spain won 7-3.

United Press Photo



SEMINARY

(Continued from page 234)



This big family birthday party was presided over by Father Provincial who accepted the Vows and celebrated the Mass and Benediction which followed.

Students' Retreat

The students' annual retreat was held from September 18-21. Father William Williams, S.V.D., Ph.D., philosophy professor in the major seminary, was the retreat-master. The retreat closed with the solemn renewal of baptismal promises.

Visitor

The Reverend Peter Venne, S.V.D., formerly of the University of Peiping, was our guest during the latter part of August and the first of September. Father is pursuing higher studies here prior to becoming a faculty member at the Univer-

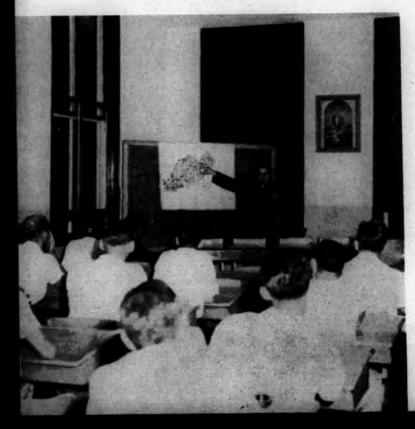
Rector, welcomes the delegates to the Seminarians' Catholic Action Study Convention, which was held at the Seminary in August. His Excellency, Bishop Gerow welcomed them in the name of the diocese of Natchez.

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Renovation Nears Completion

The complete renovation of the students' building is almost at its The classrooms, dormitories, lounges and corridors are all sporting handsome pastels of steel gray, dusty rose, sky blue, sea green, and beige-peach. Venetian blinds were installed in the study hall and the dormitories. The shower room and wash rooms were tiled. Among the workers in this tremendous renovation program were some members of St. Augustine's Retreat League. The major seminarians spent a large part of their summer vacation assisting the workmen so that the building would be ready for the arrival of the students. The over all job was successfully directed by Father Provincial and Father Rector.

♠ Father Loyola O'Leary, M.SS.T., of Colonial Beach, Va., gave the keynote address to the assembled delegates.





More Appointments

Father Mark Figaro was recently appointed pastor of St. Benedict's Mission, Duson, La. Since his ordination in 1949 Father had been serving as assistant at Notre Dame Church, St. Martinville, La. He succeeds Father Richard Winters who was assigned to the new S.V.D. mission in the Belgian Congo.

The new assistant to Father Peter Oswald at St. Thomas' Church, Pointe-a-la-Hache, La., is a veteran missionary from China, Father Louis Benoit. Father Benoit was first transferred from our Chinese missions to our new mission seminary in Granby, Quebec, Canada. Now he joins the Southern Province as an experienced and valuable missionary.

Promoted to the rank of pastor is our genial confere, Father Harold Perry. In his care are St. Anthony's Church, Cade, La., formerly served from St. Martinville, La., and the town of Broussard, La. The colored Catholics of Broussard do not, as yet, have a church of their own, but soon a church and rectory will be built in Broussard. Father Perry, ordained in 1944, served as assistant in Lafayette and St. Martinville, La., and in Mound Bayou, Miss.

During the last week of August, Father Carlos Lewis, professor at St. Augustine's Seminary, visited the mission of Father John Bowman at Mound Bayou, Miss. Father Lewis

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gave an illustrated slide lecture on the life of St. Maria Goretti to parishioners and friends of the mission. Mr. Benjamin Green, the Mayor of this all-Negro town, though not a Catholic, is a friend of the mission. He was present at the lecture and expressed his appreciation.

Bishop Dedicates Rosary Mission In Hattiesburg

On Sunday afternoon, August 17, the Rosary Catholic Mission Church in Hattiesburg, Mississippi, was blessed by His Excellency, the Most Reverend R. O. Gerow, S.T.D., Bishop of Natchez.

The finished church is the result of much effort and work on the part of the late Father Thomas Megan, S.V.D., former pastor, and Father Leonard Hoeffler, S.V.D., the present pastor. Cooperation on the part of the parishioners also figured in the conversion of an old army chapel into the present well-appointed church at Hattiesburg.



INTENTIONAL SECOND EXPOSURE



(Continued from page 234)

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His Excellency, Bishop Richard O. Gerow, S.T.D., Bishop of Natchez, dedicates the new church at Rosary Catholic Mission, Hattiesburg, Miss.

Bishop Gerow was assisted by the Right Reverend Monsignori: Andrew Canon Gmelch of Bay St. Louis; Joseph Brunini, J.C.D., V.G., of Jackson; and J. J. Igoe, Ph.D., of Hattiesburg. Assisting also were the Very Reverend William Bauer, S.V.D., head of St. Augustine Province of the Society of the Divine Word, and many other visiting clergy and religious.

The choir of St. Augustine's Seminary furnished the music for the occasion. In his sermon, Bishop Gerow paid eloquent tribute to the pioneering zeal of the late Father Megan, founder and first pastor of the Mission. His Excellency complimented the present pastor, Father Hoeffler for continuing the work so well begun by his predecessor. Mr. Charles J. Henry, a faculty member of St. Augustine's Seminary, played 246

an organ recital preceding the dedicatory ceremonies and rendered the organ postlude.

Golden Jubilee Celebration

The Missionary Sisters, Servants of the Holy Ghost, celebrated their 50th anniversary of activities in the United States on May 10, 1952. More than 40 years of that time has been spent in the Southern Missions among the Colored.

The Sisters in Jackson fully intended to have a quiet celebration in their little chapel. But their solicitous pastor, Reverend J. Holken, S.V.D., decided otherwise. He invited His Excellency, Bishop Gerow, to preside at a High Mass on Saturday morning and to preach the sermon. Our good Bishop traced the work of our Congregation from its foundation, and stressed the work in the Colored Missions. So simply

and so interestingly did he speak that there was a profound silence in the church. The parishioners edified the Sisters by their attendance at the Holy Mass and by receiving Holy Communion for the Sisters. The choir members sacrificed their Saturday morning sleep to sing the Mass, and they did very well.

Reverend Father Holken, in conspiracy with the parishioners, outdid himself to make the day a memorable one for the Sisters. The members of our parish promised Father to take care of a festive dinner for the Sisters, and they kept their promise. The visiting Priests and Sisters added to the jubilation of our day. We wish to extend our grateful thanks to our good Pastor and to our parishioners for the wonderful jubilee day which they planned and provided for us. May God bless each one of them.



MORNING STAR SCHOOL — Back again in school to learn the three R's. They are little Japanese tots of San Francisco.



Father Vincent Waiches feels proud of his fine group of first Holy Communicants in Giddings, Texas.



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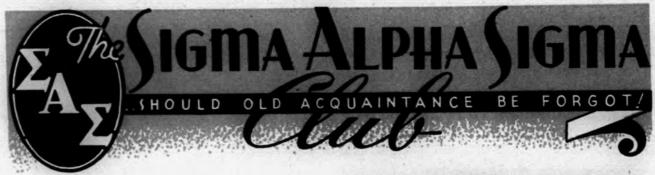


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Alumni News

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The members of the lay committee attempting to raise funds for this much needed seminary are the chairman, T. J. Howard, Peter W. Clark, Henry Jamison, and Joseph Graves all of New Orleans.

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Nana Ntona

by George G. Wilson, S.V.D.

The most popular saint known to the Gold Coast Catholics is St. Anthony of Padua. Hundreds of them proudly bear his name. His pictures, medals and statues are highly prized. "St. Anthony's Treasury," a collection of prayers in honor of the Saint is easily the best-loved and the most sought-after prayer-book.

The pupils of one of our mission schools were preparing for the final examination. They began a novena to the "Wonder-worker." Dressed in white, and at a fixed hour they came to church each carrying his "Treasury." Together they recited certain prayers now kneeling, now standing, now sitting. Many a possessor of a school certificate today is loud in his praise of St. Anthony.

The devout clients of the Saint, in another of our stations gather every Tuesday in the chapel to read prayers in common from "The Treasury."

A member in another station had his "Treasury" surreptitiously taken during Divine Services. The disconsolate victim reported his loss to the missionary.

"The person who took Mr. So-and-So's St. Anthony Treasury must stay away from the confessional!" the Father announced. The prayer-book was soon returned.

When June comes around, I am al-

ways sure that I'll be asked by some client of the Wonder-worker to celebrate Holy Mass in honor of the Saint on his feastday, the thirteenth of June. And so it has always happened.

What makes St. Anthony so popular with our Catholics? The devotion to St. Anthony was introduced by the Portuguese in 1481 when they came to the Gold Coast to trade. They settled down in a seacoast village called Elmina, over one hundred miles west of Accra. About a mile from Elmina, they erected a beautiful chapel in honor of their saintly countryman. As time went on, the Elminians began to show interest in the new religion by visiting the chapel, and the Portuguese always welcomed them. A number of these fisher-folk eventually became Christians. In explaining the important Catholic truths and practices to the neophytes, the compatriots of St. Anthony did not fail to encourage their docile hearers to have recourse in prayer in all their needs to the "holy man in brown." Stories after stories were related depicting his great power. Christians were deeply impressed and eagerly began to place themselves under the patronage of so mighty a person.

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Now is the hour in Africa. Our Missionaries look confidently to the youth of Africa for the Church of the future.

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After living a long time among the Elminians, the Portuguese were obliged to depart. It was a hasty departure because they were needed at home to help their country which was at war. In the fever of preparation for departure, little opportunity was afforded in giving the native Christians instructions as to the manner of conducting church services. Some vestments, candlesticks, candles, statues and missals were left behind, because the Portuguese hoped to return to the Gold Coast as soon as the war at home was over. And so it happened that when their fellow-Christians had gone, the Elminian Christians endeavored to worship as best as they could. The leader garbed in the sacred vestments would take his stand either before or near the altar. The missal

was kept open and the candles burned as long as the services lasted. What they did during these services is a matter of conjecture.

Consequent upon the departure of the Portuguese, pagan practices crept in. No one carrying a brass pan was allowed to pass before the chapel. Fetish priests and priestesses who dared to come near the precincts of the chapel risked having their occult powers taken from them by Nana Ntona. Every year a procession in honor of St. Anthony was made through the town. His statue was carried aloft in a brass pan on the head of one of the Christians. On both sides marched other members bearing torches. Behind walked the head Christian clad in sacred vestments. While the rest of the members recited the Rosary and sang hymns, there were two or three in front of the procession acting as marshals and continually shouting to all passers-by and on-comers; "Take care that you do not meet us!" Bad luck was believed to befall anyone who met the procession. This procession with the statue of St. Anthony seems to have taken the place of the annual Corpus Chrisi procession which was held when the Portuguese were present.

The little village in which formerly stood the majestic chapel in honor of St. Anthony now shelters a pagan shrine in honor of Nana Ntona. But to the descendants of the first Christian Elminians St. Anthony is still the great servant of God, and next to Him their best friend.

Editorial

(Continued from page 228)

Father Foley is a prominent writer and sociologist. He took his doctorate in sociology at the University of North Carolina and has done extensive research in race relations in Washington and the South as a member of the Institute of Social Order of St. Louis University.

An official of the National Council of Chief School Officers recently contended that the nation-wide Catholic schools were more damaging to democratic tradition than the racially segregated schools of the South, which are being gradually abolished. We fail to see little or no sign of this "gradual abolition" in the South. On the contrary, the lack of faith in democracy and the fear that in a system of free competition certain colored scholars might get into positions of authority over less talented white teachers and principals, overrules any movement toward such an integration.

Hence the officials of the National Education Association who have attacked parochial schools as divisive influences, would do well to look





Miss Juanita Kirkpatrick (left) has her cap adjusted properly by Miss Ruth Warkow. Miss Kirkpatrick is the first Negro woman to receive a commission in the Ninth Naval Dis-United Press Photo trict.

out of their Washington office windows and "see the problem of divisiveness in its starkest realism." Certainly, they could not fail to see that the parochial schools of the District of Columbia, which are all "racially integrated on all levels," stand out in striking contrast to the "racially divisive public schools." In their blindness, they are trying to divert the public's wrath toward the minority in the hope of distracting attention from their own glaring failures in the field of equality of opportunity in education.

JUDGE STEVENS HONORED BY FORDHAM UNIVERSITY—The Honorable Harold A. Stevens is the first Negro to sit upon the bench of New York's highest criminal court. Fordham's recent commencement exercises, Judge Stevens received an honorary Doctorate of Laws. He is also the President of the Catholic Interracial Council. (l. to r.) Judge Stevens, Father McGinley, President of Fordham and Bishop Donahue, Auxiliary of New York.

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Now is the hour in Africa. Our Missionaries look confidently to the youth of Africa for the Church of the future.

the pagans, and so they too began to cherish great respect for "Nana Ntona." the chief of the gods, as they termed him. If rain was needed for their farms, it was to Nana Ntona the pagans addressed their petitions. If the supply of fish was scarce, it was again from Nana Ntona that they expected a bountiful catch.

After living a long time among the Elminians, the Portuguese were obliged to depart. It was a hasty departure because they were needed at home to help their country which was at war. In the fever of preparation for departure, little opportunity was afforded in giving the native Christians instructions as to the manner of conducting church services. Some vestments, candlesticks, candles, statues and missals were left behind, because the Portuguese hoped to return to the Gold Coast as soon as the war at home was over. And so it happened that when their fellow-Christians had gone, the Elminian Christians endeavored to worship as best as they could. The leader garbed in the sacred vestments would take his stand either before or near the altar. The missal

was kept open and the candles burned as long as the services lasted. What they did during these services is a matter of conjecture.

Consequent upon the departure of the Portuguese, pagan practices crept in. No one carrying a brass pan was allowed to pass before the chapel. Fetish priests and priestesses who dared to come near the precincts of the chapel risked having their occult powers taken from them by Nana Ntona. Every year a procession in honor of St. Anthony was made through the town. His statue was carried aloft in a brass pan on the head of one of the Christians. On both sides marched other members bearing torches. Behind walked the head Christian clad in sacred vestments. While the rest of the members recited the Rosary and sang hymns, there were two or three in front of the procession acting as marshals and continually shouting to all passers-by and on-comers; "Take care that you do not meet us!" Bad luck was believed to befall anyone who met the procession. This procession with the statue of St. Anthony seems to have taken the place of the annual Corpus Chrisi procession which was held when the Portuguese were present.

The little village in which formerly stood the majestic chapel in honor of St. Anthony now shelters a pagan shrine in honor of Nana Ntona. But to the descendants of the first Christian Elminians St. Anthony is still the great servant of God, and next to Him their best friend.

Editorial

(Continued from page 228)

Father Foley is a prominent writer and sociologist. He took his doctorate in sociology at the University of North Carolina and has done extensive research in race relations in Washington and the South as a member of the Institute of Social Order of St. Louis University.

An official of the National Council of Chief School Officers recently contended that the nation-wide Catholic schools were more damaging to democratic tradition than the racially segregated schools of the South, which are being gradually abolished. We fail to see little or no sign of this "gradual abolition" in the South. On the contrary, the lack of faith in democracy and the fear that in a system of free competition certain colored scholars might get into positions of authority over less talented white teachers and principals, overrules any movement toward such an integration.

Hence the officials of the National Education Association who have attacked parochial schools as divisive influences, would do well to look



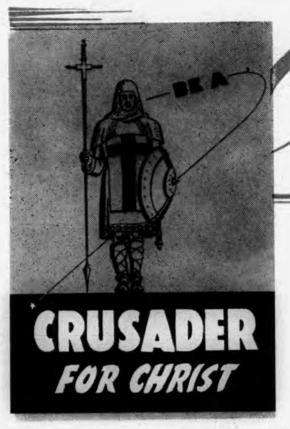


Miss Juanita Kirkpatrick (left) has her cap adjusted properly by Miss Ruth Warkow. Miss Kirkpatrick is the first Negro woman to receive a commission in the Ninth Naval Dis-United Press Photo-

out of their Washington office windows and "see the problem of divisiveness in its starkest realism." Certainly, they could not fail to see that the parochial schools of the District of Columbia, which are all "racially integrated on all levels." stand out in striking contrast to the "racially divisive public schools." In their blindness, they are trying to divert the public's wrath toward the minority in the hope of distracting attention from their own glaring failures in the field of equality of opportunity in education.

JUDGE STEVENS HONORED BY FORDHAM UNIVERSITY-The Honorable Harold A. Stevens is the first Negro to sit upon the bench of New York's highest criminal court. Fordham's recent commencement exercises, Judge Stevens received an honorary Doctorate of Laws. He is also the President of the Catholic Interracial Council. (l. to r.) Judge Stevens, Father McGinley, President of Fordham and Bishop Donahue, Auxiliary of New York.

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CORNER

Phildrens

If I were to ask you when did the Apostles live, you would probably say they lived back in the time of Christ. And if I were to ask you what was the time of the Crusades, I guess you would say the 12th and 13th centuries. But if I were to ask you do we have any crusaders or apostles now, you might be somewhat slow to give an answer. You wouldn't be too long though because you know of a modern apostle who has covered as much ground as St. Paul and you also know of his Crusade. This apostle is Father Patrick Peyton, and the Crusade that he preaches is the crusade of the Family Rosary.

But what sort of Crusade is this? Is it anything like the Crusades preached by St. Bernard or Peter the Hermit? Is he calling us to take up arms to go and win back the Holy Land for Christ? Yes, he is calling us to arms but we are to be armed not with swords and shields or rifles or artillery or even jet planes and atom bombs. Our weapon is the Rosary and the Holy Lands which we must win are the souls of men, redeemed

A GOOD SPORT - John Jones may have an ordinary name, but he is not an ordinary boy. Here, Roy Gilson pinned a medal on him for being judged the best sport of a number of 12-year-olds by his fellow club members. United Press Photo

by the Blood of God. These souls are precious to Him - more precious than the most beautiful temples and churches.

Perhaps you have heard about the Children's Crusade. When the bands of fighting men from Catholic Europe failed to conquer the Turks, someone thought of organizing a Children's Crusade to march to the Holy Land. An immense number of children banded together and set off from Europe to North Africa. Well, they never reached the Holy Land. Many died; others were killed while still others were captured and kept as slaves. Still no one will say that the willingness of these children to give their lives for God did not obtain God's blessing for a final settlement of the Holy Land question. And maybe that is what we need today, an army of children kneeling before the image of our Lady praying God to grant peace to the world.

Won't you join this Crusade . .

This is the month of October, the month of the Holy Rosary. And like so many other Catholic children all over the world, you will be kneeling with your families to recite the family rosary. See that rosary you hold in your handdid you ever try to find out the history behind it? Well here it is in brief.

(Continued on page 255)





Father Charles L. O'Donnell, C.S.C., who later became President of the University of Notre Dame, was a chaplain in World War I. On the eve of his sailing for France with his outfit, he wrote: Dear Joe.

I feel certain we shall sail at once and I am like a bloodhound (I hope a Blood Hound of Heaven) to be off. I can't be done thanking God Who in His own way has "matched me with this honor." The call is insatiable, unmistakable. It is like a second vocation, like a second call to the priesthood, like that the foreign missionaries feel on the eve of their departure.

At last I feel I am going to have a chance to give everything I got to God—not foolishly, not wastefully, but fully, and the joyous thought of it has set a great light beaming before my eyes and a great fire burning in my soul. It is the priesthood I am thinking of all the time, not personal things for a minute. Here, please God, is one soldier who is going to work his priesthood to the limit—to reach that limit one must bankrupt



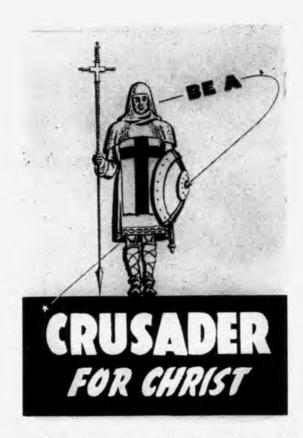
the Incarnation. You know what I mean, no one has ever got to the bottom of his priestly resources, they are inexhaustible as the cause he pleads; witness St. Paul's words on the inexhaustible riches of Christ.

In the old days you remember how I used to feel flashes of this so keenly only at Easter time. After ten hours in the confessional and the hundreds of communions the following morning, I could feel hell rocking under my feet as a result of the souls my Priesthood had snatched from Satan's grasp. I suppose you missionaries must have frequent glimpses (not delusions) such as these to say and reward you. Anyhow you know the feeling of instrumentality which comes, and the thundering joy of being a tool grasped and plied by the Hand of God. There is the personal job, to be a fit tool, and there's where you and your friends come in-tool sharpeners with your prayers. Get me and give me all the prayers you can possibly collect. It would be a terrible thing to break in the Master's Hand.

> Yours always, Charles L. O'Donnell, C.S.C.

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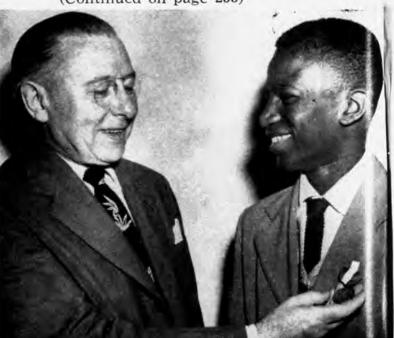
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No one, of course, expects the new seminarian to have the fullness of zeal that will be his one day - but without at least some of this overwhelming desire to search for sculs as a "Blood Hound of Heaven" and to feel "hell rocking under one's feet" as men are snatched to safety in God's kingdom, there is missing an essential element in vocation: the divinely implanted zest for the priesthood. This spiritual drive, the love of God and men and of priestly to cast upon the earth.

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A young man thinking of the priesthood should pray for this divine gift of desire. Once he 'recognizes it within himself, he should enter a seminary where the tiny spark may live and grow strong. By Ordination Day it will have become the "great burning fire" of which Father O'Donnell speaks, a flame in the very fire which Our Lord came

The Serra Movement

(Continued from page 232)

Director of Vocations may prove of value where this office understands the prime purpose of SERRA.

I believe "in the communion of saints" so says the creed, therefore if enduring friendships among Catholic men are to be fostered, these friendships must be founded in and upon Christ. Many of us have Catholic wills, but do not have or use Catholic intellects. In this we are weak and to overcome this weakness we must know Chirst. We can do this by learning Him through the WORD. Then we can begin to think with the mind of Christ and the Church. The programs in the Serra Club should be set upon the spiritual order and instruct in eternal values. These values must be known if they are to displace the things of the World, the transitory or temporal values which most of mankind hold too closely to their hearts.

Robert Jones, 8, is an embarrassed but free "Tarzan" as he gets a hand from the Boston firemen. Robert got his foot caught in a fork of a tree. Firemen had to use crowbars in order to get him loose.

United Press Photo

Serra's International office is located in Chicago 3, Illinois, 38 South Dearborn St. Clubs are found in many cities from San Francisco to Boston, and from Seattle to Puerto Rico. I think that there are about 78 in existence.





Rookie Pitcher JOE BLACK has put himself in line for the award "Rookie of the Year."

A big treat for these little leaguers is a close-up inspection of the ace right-hander's throwing grip.

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Children's Corner

(Continued from page 252)

Generally it is thought that St. Dominic is the one who gave us the rosary, but this is not exactly true. Rosaries or some other device for counting prayers was in use way before the time of Christ. The early Christians used to use a string of pebbles to keep track of the number of prayers they said every day and the monks of the desert also had a similar practice. And it was quite a surprise to St. Francis Xavier, the first Christian to enter Japan to find the pagan monks there using a sort of rosary to count the many prayers they said each day.

And this custom of using something to count the prayers was continued down the ages. Of course they didn't say Our Father's and Hail Mary's then. The monks of about the 8th century used to have a string of 150 beads which they used to keep count of the psalms they said. These psalms were said in groups of fifty. Then, as the monasteries grew, a distinction was made between the monks who chanted the office in choir and those whose education was not sufficient to permit them to read and understand the Latin. Then for these



latter, 150 Our Father's took the place of the 150 psalms.

The Hail Mary was not used as a prayer of the rosary until the 12th century, but even then before the birth of St. Dominic. Then it was used as a sort of ejaculation, a salute to the Blessed Mother and only the first part of the Hail Mary, the only part then existing was used. And a little while later the practice of meditating on one of the mysteries from the life of Christ and the Blessed Mother was introduced. The part played by St. Dominic was mostly in popularizing this devotion. When all France and part of Italy seemed ready to give in to the Albigensian heresy it was he who proposed the saying of the rosary as a remedy; and it proved very effective.

And this is the history of the rosary; though it is short it gives some idea of the age and Catholicism that surrounds it. Pray your rosary often, for it is a powerful prayer. And once in a while say it for us here at St. Augustine's Seminary.

TO THANK YOU!

Because you have prayed so hard for the success of our vocational campaign, the Lord has heard your prayers and this year He has granted us a record number of students in our seminary. We have over 80 boys this year. We thank you for your prayers and ask you to pray that God give us the grace and strength to nourish the vocations He has sent us.

INTENTIONAL SECOND EXPOSURE

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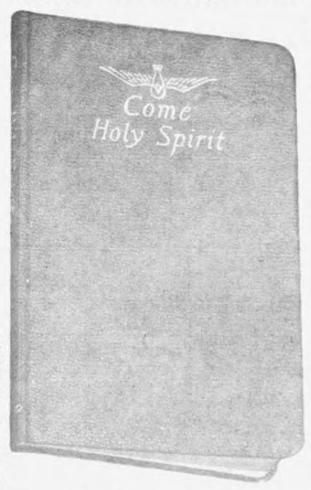
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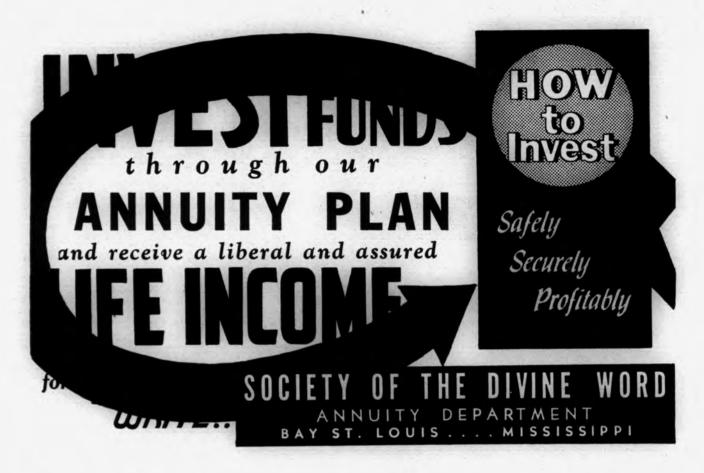
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ST. AUGUSTINE'S PSSPILLE

Our Sorrowful Mother

N 0 ٧ E M B E R 5





Little drops of water Make The Mighty Ocean

So the poet tells us. Your monthly contributions, large or small, will flow together and grow into an ocean of help for our work of educating candidates for the priesthood and brotherhood. Join today! . . .

ONCE-A-MONTH CLUB St. Augustine's Seminary, Bay St. Louis, Mississippi

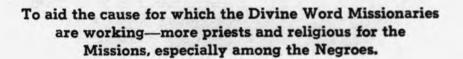
ST. AUGUSTINE'S MESSENGER, A Catholic magazine published monthly (except July and August) by the Divine Word Missionaries at St. Augustine's Seminary, Bay St. Louis, Mississippi, to make the work of the Catholic Church in the Home Missions, especially among the Negroes, better known. Proceeds are used for the education of students for the priesthood and Brotherhood.

Entered as second-class matter January 1, 1951, at the Post Office at Bay St. Louis, Mississippi, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 19, 1918.

Subscription: 1 year \$2.00; 3 years \$5.00; life \$50.00

Member of the Catholic Press Association

ST. AUGUSTINE'S PSSPNDET





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Very Rev. Robert E. Pung, S.V.D., Editor Rev. Carlos Lewis, S.V.D., S.T.D., Associate Editor

Our Cover

For the month of November, we feature as our cover picture the Sorrowful Mother. The picture was made by the Reverend Maurice Rousseve, S.V.D., from the crucifixion group above the high altar in the Seminary chapel. As are all the statues in the chapel, the Sorrowful Mother is of hand-carved oak. The Blessed Mother was sorrowful because for a time she was deprived of the company of her Divine Son and Our Lord; so too for the same reason are the Souls in Purgatory sorrowful. We can help shorten the time of their separation from Our Lord by our prayers and good works in their behalf.

Vol. XXX

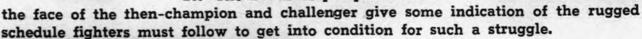
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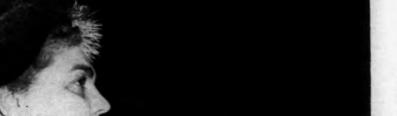
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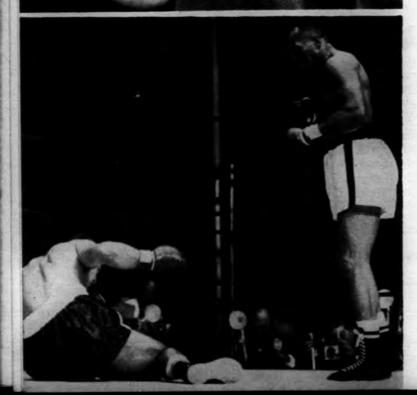
Before, During And After The BIG FIGHT

Before the ink was dry on the contract between the champion Joe Walcott and the challenger Rocky Marciano they were already hard at work preparing for the fight to take place Sept. 23. The beads of perspiration on











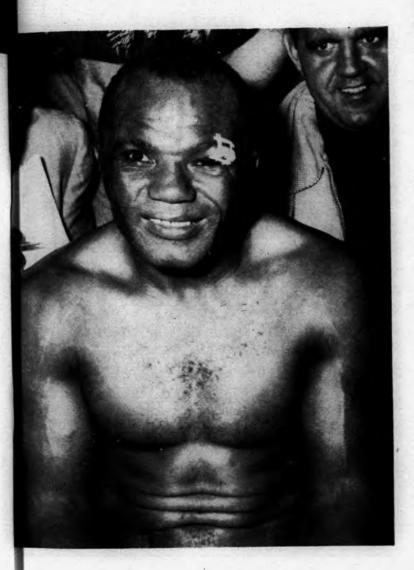
While Rocky was perspiring his good mother, Mrs. Pasqualina Marchegiano, was pouring out her prayers very often in the Church of St. Patrick in Brockton, Mass. She has never seen Rocky fight, either in the flesh or on television. The whole fighting business has her somewhat bewildered. When Rocky is boxing, she sits in another room of her house apart from the others who are listening or seeing the fight and prays quietly to the Lord. Rocky's father, unlike his better-half, never misses a fight. He even goes to the training quarters a week or so before the match and takes an interest in the day-to-day preparations.



The fight was by no means one-sided. In the very first round Jersey Joe sent Rocky Marciano to the canvas for a count of three. Until then Rocky had never been beaten, never even knocked off his feet in a professional fight. He had won all 42 of his professional fights and 37 by knockouts. To have brought Rocky down to the canvas even for a count of three in the very first round was plenty proof, if proof we need, that the old wily Joe was truly a champion.

(United Press Photoes)

A loser is not one who hits the dust but one who stays there. Rocky arose from the floor, weathered the round, then kept after Walcott until he wore him down. Suddenly after 43 seconds of the 13th round he caught Jersey Joe with a left hook on the side of the head and the blow was heard around the fistic world. Poor Joe crumpled against the ropes and Referee Charles Daggery counted him out. A new world heavy-weight champion was proclaimed.



It is hard for the vanquished to smile

and Joe evidently found it hard enough. But he need not feel ashamed of his defeat. Age simply must yield to youth. Joe himself admits to 38 years and many think he started to count only after he reached the age of reason. At any rate Rocky is certainly 10 years younger and at 28 is perhaps at the acme of his fistic strength. And he can punch. After Louis was knocked out, he said of Marciano, "He hit me harder than anyone ever hit me before." When they referred to Schmelling Joe said that Marciano "got me with one punch. It took Schmelling a dozen punches." Rocky won the highest compliment from Jack Kearns, who formerly managed Jack Dempsey, when he said, "Marciano hits harder than Dempsey with one punch.

The new champion comes from Italian parents and was born in Brockton, Mass., September 1, 1924. He was one of six children. December 1950 he was married to Barbara Cousens, the daughter of a retired Brockton police sergeant. From the time he quit school until he was 24 he had 16 different jobs. One of these was steady—the three years and a half he spent in the army—but the others were not. At various times he was a

(Continued on page 276)





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the face of the then-champion and challenger give some indication of the rugged schedule fighters must follow to get into condition for such a struggle.







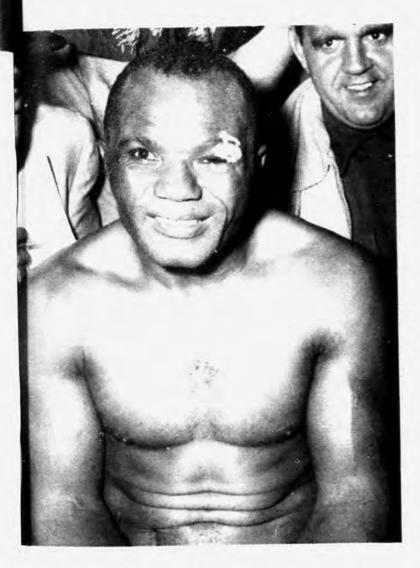
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Editorial

What reasons are there for not admitting Negroes into Catholic colleges? Here are some of the answers we received from these colleges that refused:

Fear of an immediate exodus of a great number of students. Has this been so? No. In most cases the enrollment has increased. There was a case in St. Louis concerning this very thing. Archbishop Ritter opened all Catholic high schools to the Negro. He was opposed by a small group which went so far as to write to the Apostolic Delegate, and even to the Pope himself. Archbishop Ritter immediately upon learning of this wrote a pastoral letter to be read at all the Sunday Masses. Under threat of excommunication these objectors ceased their agitation and colored pupils enrolled in all Catholic schools without further incident.

The Negro is not able to compete with the white pupil, or will not come up to standards. Something of this can be detected in the fact that there are separate contests for Negroes and Whites in order to avoid having a white person humiliated by being defeated by a Negro. We know that God gives to each and all as He wills. He gives an intellect and many varied capacities. Today we can see it, looking over the names of successful and learned Negro men and women. Think of such famous Negroes as Dr. Ralph Judge William Hastie, Bunche. Marian Anderson, Jesse Owens, Jackie Robinson. Wouldn't they be a credit to any Catholic college?

Yes, we will admit colored students into our school if they apply. But it seems that they would rather be with their own; look at the Irish, 260

the German, and the Italian. True. But no man wants to be forced to associate only with people of a certain color or nationality for no other reason than that of similarity of color or nationality.

If we are going to draw a line because of skin, why not segregate freckled faces and redheads also? Why does God make flowers red, pink, blue? For a like reason God made men of different colors. Since they are all children of God, there is no reason for discrimination in leading people of different races closer to Christ.

Of the seven thousand colored college graduates last year, about two hundred were Catholics. Suppose one of our Negro Catholics has to attend some non-Catholic university or college where any and every one is admitted; where there is a "pink" tradition on the part of some professor or where one or the other of the teachers may even be an avowed atheist. That Catholic must have great Faith to survive such an environment. Canon 1374 forbids Catholics to put themselves in great danger of losing their Faith by a tendence at such schools.

I shall tell you a true story. There is a Negro, a convert, whom I know. He applied to enter a Catholic col-

(Continued on page 275)

(The schoolyear has a ready begun, but we still think it opportune to quote part of the summary an address given by Father Clarence Howard, S.V.D., at the Southern Seminarians' Catholic Action Stud, Week held in Lafayette, La., in 1949. Father he and one of America's best known Negro priests, was formerly editor of St. Augustine's Messenger, and is now engaged in forming a native seminary in New Guirea. native Editor)

With the advent of Christ, the sacrifices of the Old Testament were abolished, and in their stead was instituted the Eternal Sacrifice of the Mass. Begun with Christ's own bloody sacrifice on Calvary, the Sacrifice of the Mass has continued without interruption to the present time, whence it is offered every day in every clime, from the "rising of the sun, even to the going down thereof."

St. Augustine calls the Holy Sacriface of the Mass "the sacrament of love, the revelation of unity, the bond of most intimate friendship." This is most appropriate for the month of November, the month of the Poor Souls. How many loved ones await relief in vain, because, for too many people "out of sight is out of mind!" The unity of the Church militant with the Church suffering comes to the rescue of

these Poor Souls in a special way during the month of November. She, a kind and loving mother, follows her children beyond the grave, and pleads for their alleviation and release by the suffrages of those still upon this earth.

While it is true that prayer, penance, and good works, alms-deeds, sufferings, and acts of virtue afford help to the Poor Souls, it is the Holy Sacrifice of the Mass that benefits them most. Blessed Henry Suso once made an agreement with a brother priest that if one of them should die, the other would say two Masses every week for a year for the deceased.

After some years his friend died, but at the time it was impossible for Blessed Henry to say the promised Masses immediately. Instead Suso prayed for his friend most fervently, adding fasts and many pen-

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United Press Photo

MOMENT OF PRAYER — Margaret O'Prien joins her mother and Father Patrick O'Connor in a prayer before a plaque which honors the chaplains who died in the Korean fighting.

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Furthermore, how can those who have neglected the Poor Souls during their lifetime expect to be benefitted in early release by suffrages offered them after their death. "For with what measure you mete, it shall be measured to you again,"

says Holy Writ. Commenting upon this passage, St. Augustine says, "Our suffrages for the deceased are not always distributed as we intend. Sometimes God makes the distribution quite differently, granting the merits to such as have deserved this privilege during their life by their own charity for the Suffering Souls." The best insurance for benefits of the Holy Mass after one's own death, is to have many and frequent Masses offered for the Poor Souls during one's lifetime. more souls you have released from Purgatory, the more intercessors you will have before the throne of God.

The Council of Trent solemnly declared: "The oecumenical Council teaches that there is a Purgatory, and that the souls confined therein are assisted by the suffrages of the faithful, and especially by the Holy Sacrifice of the altar."

St. Thomas Aquinas says that "there is no sacrifice by which souls are released from Purgatory, except (Continued from page 268)

THE

BLACK

NAZARENE



By Richard Deverall



RICHARD L. G. DEVERALL, well-known journalist, lecturer and writer, has recently returned after seven years in Asia and the Pacific area. For two years he represented the AFL in Asia.

—Courtesy of INTERRACIAL REVIEW.

In the center of Manila, queen city of the Philippines, is a small and cozy church, the Quiapo Church (pronounced Key-yah-po). Surrounded in downtown Manila by eating places, business establishments and sari-sari (variety) stores, Quiapo Church is busy day and night. No matter when you visit that delightful church, Orientals and Occidentals mingle when they drop in for a visit to the Blessed Sacrament before catching their bus out to the suburbs.

My first visit found me there late in the afternoon. The blazing sun had already sunk into Manila Bay and across the waters, Cavite was but a blur on the horizon. Inside Quiapo, I could not quite see everything but in time I noticed a wooden statue representing Our Lord. Christ was black, very black! Later I was told that Our Lord in Manila is known as the Black Nazarene. He is represented there not as a white man, but as a colored man.

The Black Nazarene dominates the Church. Those of us who prayed before the statue were black, brown, yellow and white. Some of us were Orientals. Some Occidentals. Many were mixed up. As the days went on, I continued to visit Quiapo in Manila. And with the days grew the consciousness that many of us white folks in the West view our Christian religion as if it were a "white" religion. Certainly, little white boys and girls in white supremacy countries pray to a "white" god and see on the altar nothing but "white" Saints. As the days passed in Quiapo, I realized how shocking it is for people to think in this manner, for over half the human race is not white. Indeed, on a global basis, white people are in the minority. Particularly is this true in Asia where people are heavily sunburned, brown, yellow and in some places very black. Do



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As I sat there in Quiapo many times I would meditate on the life of Our Lord: how He labored as a carpenter; how He rode a donkey into Jerusalem; how He drove the moneychangers from the temple; how He went out in a vessel with the fishermen. Never before did I realize that the setting of the New Testament is an Asian setting. It was not taught to me that way when I was in school. Never before did I realize that Our Lord on earth was born of Asian Jews, was probably somewhat colored and had black eyes. When you roam the length and breadth of colored Asia the most familiar foliage is that of the palm tree; you see mustard trees;

you see men and cargo on donkeys; you meet the village carpenter and the local potter; and you see the moneychangers sitting outside the temples. And you learn how greedy and rapacious they can be. Whether you are in the Philippines, in Thailand, in Ceylon, or in India, the New Testament in many ways is given new meaning when you read it in a hot climate sitting under a palm tree just behind the village well.

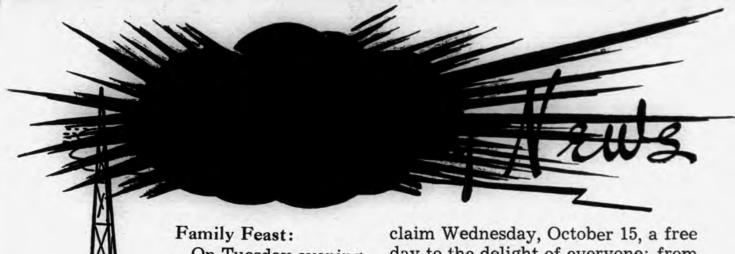
It seems to me that we Catholics in America should make an effort to understand more deeply and fully the history of the Catholic Church not only in the West but in the East. We must know more about the monumental labors of St. Francis in India, in Japan and at Macao. We must know more about the Church in Ceylon, the Church in Korea—the only country to which Catholicism was brought by devout laymen—and the Church in China, with its present persecution and its martyrs. We must rid ourselves of the notion that colored people are backward and primitive. To emphasize the universality of the Church and to appreciate the full color of the one and only Church of God, it would be well if more foreign priests were able to visit America from time to time. Catholics would perhaps be amazed and edified if the Bishop of Bombay were to celebrate Holy Mass in their church and then preach them a sermon on St. Francis at Goa in his eloquent, Oxonian English accents. The Bishop, it goes without saying, is neither Anglo-Saxon nor Western. If the Bishop of Osaka or of Tokyo

Gabriel Dennis, Minister of Foreign Affairs of Liberia, arrives in New York. He will head his country's delegation to the United Nations when the General Assembly convenes in

(Continued on page 271)

New York.

United Press Photo



On Tuesday evening, October 7, the Community gathered in the auditorium for the annual Family Feast program sponsored by Frater Paul Neale, S.V.D. After a few numbers by the Fraters' Choir and the

student body, Father Rector made concluding remarks.

The following day, the entire community got together in true family spirit exchanging friendly banter. In the afternoon the scholastics clashed with the students in the annual baseball classic. game was a close one throughout even to the end as is evidenced by the score of 6-7 in favor of the scholastics.

The day closed with an outside picnic supper and a movie. At the end of a perfect family feast celebration, the community thanked our Father and Founder Arnold Janssen for instituting such a day!

Free Day in Honor of Father Rector:

Since the installation of our new Rector, the Very Reverend Robert Pung, S. V. D., during summer, the customary free day had not been granted. But Father Rector saw the way clear to pro-

Brother DePorres enjoys his grass cutting job with the new power mower donated by Very Rev. Father Provincial recently.

day to the delight of everyone: from the largest to the smallest.

Forty-Hours Devotion:

The annual Forty-Hours' Adoration was held from Friday, October 24, to Sunday, October 26, in the Seminary Chapel. The celebration closed with solemn exercises and Benediction on the Feast of Christ the King. During the Solemn Triduum, Fathers, Scholastics, Brothers, students and candidates for the Brotherhood did their utmost to assure the Eucharistic Savior that He was still King of all Hearts and King of the Universe! Christus Vincit! Christus Regnat! Christus Imperat!

Mr. John Dautrive Ill:

Mr. John Dautrive, the man around the seminary who can do a hundred different things and a real member of our happy family was ill for several days during October. The old "ticker" was going too fast and high blood pressure added to this made a fine combination to keep him in bed for a while. Now that he is up



you wonder that in many Asian countries the nationalist leaders talk about "white" Christianity and try to delude their followers into believing that no colored man can pray to a "white" God?

As I sat there in Quiapo many times I would meditate on the life of Our Lord: how He labored as a carpenter; how He rode a donkey into Jerusalem; how He drove the moneychangers from the temple; how He went out in a vessel with the fishermen. Never before did I realize that the setting of the New Testament is an Asian setting. It was not taught to me that way when I was in school. Never before did I realize that Our Lord on earth was born of Asian Jews, was probably somewhat colored and had black eyes. When you roam the length and breadth of colored Asia the most familiar foliage is that of the palm tree; you see mustard trees;



you see men and cargo on donkeys; you meet the village carpenter and the local potter; and you see the moneychangers sitting outside the temples. And you learn how greedy and rapacious they can be. Whether you are in the Philippines, in Thailand, in Ceylon, or in India, the New Testament in many ways is given new meaning when you read it in a hot climate sitting under a palm tree just behind the village well.

It seems to me that we Catholics in America should make an effort to understand more deeply and fully the history of the Catholic Church not only in the West but in the East. We must know more about the monumental labors of St. Francis in India, in Japan and at Macao. We must know more about the Church in Ceylon, the Church in Korea-the only country to which Catholicism was brought by devout laymen—and the Church in China. with its present persecution and its martyrs. We must rid ourselves of the notion that colored people are backward and primitive. To emphasize the universality of the Church and to appreciate the full color of the one and only Church of God, it would be well if more foreign priests were able to visit America from time to time. Catholics would perhaps be amazed and edified if the Bishop of Bombay were to celebrate Holy Mass in their church and then preach them a sermon on St. Francis at Goa in his eloquent, Oxonian English accents. The Bishop, it goes without saying, is neither Anglo-Saxon nor Western. If the Bishop of Osaka or of Tokyo

(Continued on page 271)

← Gabriel Dennis, Minister of Foreign Affairs of Liberia, arrives in New York. He will head his country's delegation to the United Nations when the General Assembly convenes in New York.

United Press Photo



On Tuesday evening, October 7, the Community gathered in the auditorium for the annual Family Feast program sponsored by Frater Paul Neale, S.V.D. After a few numbers by the Fraters' Choir and the

student body, Father Rector made concluding remarks.

The following day, the entire community got together in true family spirit exchanging friendly banter. In the afternoon the scholastics clashed with the students in the annual baseball classic. game was a close one throughout even to the end as is evidenced by the score of 6-7 in favor of the scholastics.

The day closed with an outside picnic supper and a movie. At the end of a perfect family feast celebration, the community thanked our Father and Founder Arnold Janssen for instituting such a day!

Free Day in Honor of Father Rector:

Since the installation of our new Rector, the Very Reverend Robert Pung. S. V. D., during summer, the customary free day had not been granted. But Father Rector saw the way clear to pro-

Brother DePorres enjoys his grass cutting job with the new power mower donated by Very Rev. Father Provincial recently.

day to the delight of everyone: from the largest to the smallest.

Forty-Hours Devotion:

The annual Forty-Hours' Adoration was held from Friday, October 24, to Sunday, October 26, in the Seminary Chapel. The celebration closed with solemn exercises and Benediction on the Feast of Christ the King. During the Solemn Triduum, Fathers, Scholastics, Brothers, students and candidates for the Brotherhood did their utmost to assure the Eucharistic Savior that He was still King of all Hearts and King of the Universe! Christus Vincit! Christus Regnat! Christus Imperat!

Mr. John Dautrive Ill:

Mr. John Dautrive, the man around the seminary who can do a hundred different things and a real member of our happy family was ill for several days during October. The old "ticker" was going too fast and high blood pressure added to this made a fine combination to keep him in bed for a while. Now that he is up





Heavy machinery used in the construction of new highway 90, brings some of the muck from the swamp areas as fill around our playgrounds.

INTERESTED

in an opportunity with unlimited earnings, full or spare time? Be sure to see our ad, "LOOK" under classification 27.

and back at his job, we trust he will not overdo but go along respecting the rights and demands of that

little organ of the human body which pumps life through one's system.

All gifts to St. Augustine's Seminary are deductible for Federal income tax purposes. Thus does our Government encourage gifts to recognized charities. Our missionaries will be glad to perform your works of mercy.

Western Province and Holy Ghost Mission Seminary have certainly accomplished a praiseworthy work

and receive due praise from us here in the Southern Province.



Father Rector Attends East Troy Dedication:

Father Rector represented the Seminary recently at the dedication of the new additions to the plant of Holy Ghost Mission Seminary in East Troy, Wisconsin. Included in the dedication were: a spacious and magnificent chapel with all liturgical appurtenances and appointments to match; an addition to the school and dormitory—modern and up-to-date in every respect; and a large gymnasium-auditorium which is the last word in beauty and utility. The

Brother Francis brings home his prize crop. During his free time, Brother raised pumpkins!



T H E

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H E

A D



-John Moray Stuart-Young (Died 1928) A fire—mist—then a planet; A crystal—then a cell; An oven—then a jellyfish And the caves where the cavemen dwell.

Then a sense of law and beauty, And a face turned from the sod; Scientists call this evolution— But I! — I call it God.

A mist on the far horizon; The infinite tender sky: The ripe, rich tints of the cornfields, With the wild geese sailing high.

Then all over the upland and woodland, The charm of the Golden-Rod; Peasants call this harvest—
But I! — I call it God.

The crash of a mighty chorus!
The throb of a wild desire!
Chaos and trembling and darkness:
Thunder and windy-fire!

Then silently stealing onward, A flash of light gold-shod!
Musicians call this music!
But I! — I call it God.

A wave on a crescent sea-beach When the moon is new and thin; Strange to the heart deep yearnings Come welling and surging in!

Come from that mystic ocean Where no vain feet hath trod; Poets call this inspiration! But I! — I call it God.

The God, Apollo, beauty; Incarnate for all years, To stir the soul to anguish, And draw the heart to tears!

'Twas once unfinished—unlovely— Till at the sculptor's nod, The unveiled beauty flourished, And I! — I called it God.

A picket frozen at duty; A mother starved for brood; Socrates drinking the hemlock, And Jesus on the rood!

And the thousands of homeless and nameless
Whom these hard pathways have trod,
Saints call this consecration!
But I! — I call it God.



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PURGATORY AND THE MASS

(Continued from page 262)

the Holy Sacrifice of the Mass." St. Chrysostom writes: "As often as Holy Mass is celebrated, the angels of heaven hasten to open the prison of Purgatory."

At the time of St. Bernard, a deceased religious of his monastery appeared to thank the religious for having released him from an otherwise long purgatory. When asked what helped him most, the Poor Soul promptly responded, "the saving Sacrifice of the Victim that taketh away the sins of the world."

It is related of St. Malachy, Archbishop of Armagh in Ireland, that he had celebrated the Holy Sacrifice of the Mass for the soul of his deceased sister for a long time and then ceased the practice. Thirty days later he heard the mournful voice of

his sister, telling him that for thirty days she had waited for him in the vestibule of his church, but that he had not helped her. The next morning he saw her standing there in mournful attire, and presently offered the Holy Sacrifice for her soul. This he continued every day until he saw her soul ascend in great splendor into heaven.

St. Nicholas of Tolentino once saw great numbers of Poor Souls in a field, all imploring him to offer the Mass for their release. He did so for eight days, after which it was revealed to him that all were released from Purgatory.

St. Monica, the mother of St. Augustine, had but one request to make upon her death bed: She begged her son to remember her soul daily at the altar, in the Holy Sacrifice of the Mass.

Incidents innumerable could be (Continued on page 286)



African Paul

is Washington, S.V.D.

Paul Angmortey Notah is an African of the Krobo tribe. His large lody towers six feet one inch in height. In him is seen that extraordinary nobility of bearing, strong will-power and forward leadership so characteristic of that deeply pagan or fetish group whose eyes and steps men fear. Paul was a pagan priest for forty years and as a fetish priest he had practiced the art of pagan ritual and customs to perfection in solving the difficulties of many who came to him.

Paul Notah comes under the government of Manya Krobo State, whose Paramount Chief resides at Odumase Krobo, West Africa. In this area the missionary priests of the Society of the Divine Word are working to Christianize the whole Krobo tribe through the establishment of churches and mission schools. Paul's first acquaintance with these Fathers was due to circumstance.

St. Paul tried to kill the church of God until God beat some sense into his head. God struck him down blind. St. Paul was converted and baptized.

Well, way back in 1946 Paul Notah's wife and two children died

Krobo Church Elder in his Sunday garb.

suddenly from sickness. The great tragedy occurred at the same time when Notah himself was shortly afterwards struck down with that dreaded disease called leprosy. Now he realized that the hand of God was upon him. For years he had helped men with his juju or devil pots and mysterious incantations to the devil. However, as he himself later stated this fetish was a fake and absolutely worthless. This devil worship could not rid or cure him of this mess.

If God wills not to me What He hath willed, How can I hope to see What I have willed.



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By Curtis Washington, S.V.D.

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And if what he hath willed is always right

Alas, how wrong must I be If I have willed!*

Paul Notah naturally moved from his village. He had ascended a hill and built there a hut three hours walk from our large Krobo Agomanya Catholic Church and Mission School. Nearby there was a famous stream where it was claimed that the medicinal power of the water could cure leprosy. There Notah was daily bathing and trying out these waters.

On December 23, 1946, Paul Notah was dying and a priest from Agomanya was called. Paul solemnly promised to quit his fetish practices forever, and embraced the important truths of Christianity. The priest baptized him in danger of death.

Paul Notah and I met for the first time in July 1950. He had moved farther into the interior. His present village is called Sumue, four hours



Fathers Lobianco, Turbek, and Skorupka — American Divine Word Missionaries now in Africa.

Catholic Mission Central Station. Five Krobo school boys were carrying my boxes on their heads in front of me along the forest foot path. These boys were walking ahead and they did not pay much attention to a small sign path along the way on one side, for they did not understand or read English. The sign was printed in excellent and clear fashion and read thus:



An African teacher and his school

REVEREND FATHER KINDLY VISIT A CATHOLIC INVALID

A halt was called and we walked fifty yards behind the sign along a path that lead us to Paul Notah's hut. There we met the man for the first time. He was very happy to see us. He told me that he was a Christian. He showed me his Baptismal certificate and the facts were

(Continued on page 274)

 Building a new church in Africa—a tedious job.

THE BLACK NAZARENE

(Continued from page 264)

could teach the people of America the heroic story of the martyrdom of the Catholics of old Japan I am sure he would edify Catholics in this country, make them realize more fully the significance of the Black Nazarene. Certainly a more colorful assembly on the altar of God would serve as a bright object lesson to Christians affected with white supremacy prejudices. They would learn that color has nothing to do with religion. They would also realize more keenly that the man who discriminates because of the race or color or national origin of his brother again nails the Black Nazarene to the Cross.

Second, pastors can play an important role in eliminating racial discrimination from the hearts of their charges if they vary the type of statuary used on the altar. If a "white" St. Peter appears on one side, why not have the "black" St. Benedict the Moor on the other? If some of the Saints are portrayed as distinctly European with blue eyes, who not a statue of a Filipino or a Japanese or a Chinese Saint?

And with laymen, too, the Christian card offers an excellent opportunity to propagate the message of interracial justice and colorful good will, particularly if scenes and texts are used which emphasize the universality of the Church and the fact that the Saints in Heaven have come from America and China; from Egypt and Russia; from Japan and Germany; that Saints have on earth been black, brown, red, yellow and white.

The Black Nazarene in Manila calls to the white men of the West to erase their color pride and to realize that God has no color! He is the Supreme Being. He is God. All human beings are subject to God regardless of their race or their



Coach George Munger (right) of Pennsylvania's football team, talks over the squad's strategy with Captain Bob Evans.

United Press Photo

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From the beautiful city of Manila, the Black Nazarene calls to all of us. He wants us to realize the truth which so many of us avoid or deny: men, colored and white, are brothers of the same Christ; God is the Father of but one human race. Just as God our Father made flowers of diverse colors; just as God made climates to make leaves green, then yellow, then brown, so God in His Infinite Goodness used imagination in fashioning the human race. Thus God made people a bit different: some with flat noses, some with long slender noses; some with blue eyes, some with jet black eyes; some with yellow hair, some with brown hair, some with curly black hair. Imagine if you will the dreadful monotony of the world if everyone were white, blue-eyed and had nothing but (Continued on page 275)



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United Press Photo

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peaking of memorials!

Memorial Beauty in Granite is a permanent tribute to your loved ones BUT who shall look on it with love and affection Fifty—even twenty years from now? And what benefit for ETERNITY?

Daily Mass for all enrolled in the Mission Mass League . . .

Membership in the Mission Mass League

Annual Membership \$ 1.00

Perpetual Membership______10.00

Family Perpetual Membership______25.00

Your offering makes it possible that the heathen and those outside the True Church may some day possess the Catholic Faith through the ministrations of the Divine Word Missionaries!





o have the assurance that we who remain behind can still assist the soul of a loved one who has died in the Lord is a consoling thought indeed! By our good works and sacrifices, by our good life and prayers, but most of all by the Holy Sacrifice of the Mass, we can help the Suffering Souls in Purgatory. We can help them finally attain Heaven after that which is remaining of their debt has been paid in full. And since those who are detained in Purgatory are now absolutely helpless with regard to reparatory and meritorious works, our assistance becomes all the more necessary. Remembrance of our departed loved ones is an heroic act. The old and worn-out expression: "Gone, but not forgotten" takes on a real significance and is filled with meaning. Therefore, during the month of November when our thoughts and prayers are especially turned towards our loved ones who have preceded us into eternity, we should outdo ourselves in generosity in their behalf. A sure and generous way to do this is to join the MISSION MASS LEAGUE of St. Augustine's Seminary in which they will be perpetually remembered in the Masses, good works, and prayers of our Community. Besides worthily remembering your loved ones, you help the Mission Apostolate tremendously.

FILL OUT COUPON-CLIP AND MAIL TO:

	ST. AUGUSTINE'S SEMINA	RY—BAY ST. LOUIS, MISS.
	For the enclosed \$in your Mission Mass League:	in membership fees please enroll
un	1 2	
WED/	3	
	Your Name	
	City, Zone	State



The statue of Our Lady of Fatima, which has journeyed more than 100,000 miles through the U.S. and Canada and been seen by some 7,000,000, is being carried aboard for the trip to Fatima, Portugal. (l. to r.) Rev. Desmond Stringer, Msgr. William McGrath and Msgr. John J. O'Donnell.

United Press Photo

AFRICAN PAUL

(Continued from page 270)

true to claim in black and white:

Name: Paul Angmortey Notah Parents: Tutu and Amiyo

Born at: Krobo Mountain in 1891

Residing at: Jarpan

Baptized I.P.M.: 23.12.46

Minister: Rev. John v.d. Hulst,

S.V.D.

God-parent: C. G. Opata

I promised to give Paul his first Holy Communion after several months of instruction. He agreed and the promise was later fulfilled. He thanked me in his customary style and one could only marvel like our Lord did at the great faith of such a pagan convert. As one left his hut one saw the isolation of the man but felt sure that this man was solidly grounded in God. Oscar Wilde's description of nature came into my mind: "Society as men have 274

constituted it shall have no place for me — has none to offer! But nature whose rains fall on the just and unjust alike shall have rocks in whose clefts I may hide and valleys in whose secret silence I may weep undisturbed. She will hang the night with stars so that when I walk abroad in the darkness I may not stumble; she will send the wind to cover over my footsteps so that no one may trace me to my hut; she will cleanse me with great waters and with bitter herbs make me whole."

On November 10, 1951, His Excellency, Bishop A. A. Noser, S.V.D., also met Paul Notah for the first time. The Bishop conferred the Sacrament of Confirmation upon him whereby he received and was strengthened by the Holy Ghost. Before the Bishop left, with tears in his eyes he begged His Excellency to always say a strong prayer for

his soul as he had sinned exceedingly against God in his life. The Bishop then gave him brief instruction on bearing the Cross of Christ and resignation to the will of God in sickness and suffering. Then we departed for our next Mission Station at Nsutapong Koryire, one and a half hours journey away.

This writer knows and has seen with his own eyes that men flock to Paul Notah for advice. On subsequent visits and treks when I came to bring him Christ in Holy Communion big crowds of people and relatives were at his hut. He tells them things about God. No doubt, he too is constantly asking, Lord, what wilt thou have me to do?

THE BLACK NAZARENE

(Continued on page 271)

flaxen hair. It would be the same as being in snowbound Greenland on a sunny day. Happily, Our Creator provided us with a world which is a riot of color and variated in form: we meet the stalwart German Nordic; the chubby Chinese with their interesting eyes; the magnificent brownish-red complexion of the Japanese; the noble fea-

United Press Photo



tures of the American Red Indian; the kindly faces of Negroes; the fantastic hair of the black fuzzywuzzie; and the beautiful tinctured skin which is the priceless possession of Polynesians, Indo-Chinese, Siamese and Javanese. One has to travel but a short time to realize how wonderfully God made the world and the people in it. Thus when I prayed in Quiapo and looked around at the faces, the eyes, the noses and the beautiful souls of everyone in the Church, I was struck once more with the colorful art God has used in making His human race!

EDITORIAL

(Continued from page 260)

lege years ago. He was refused. As a consequence, he went to Columbia where he obtained his degree. Not long ago I had occasion to meet him. He was teaching there and doing fine in a material way. Asked about attending church, he let go with a verbal tirade, such as I have seldom heard before. He was still bitter against the Church because of injustices he had suffered at the hands of certain Catholics years before.

"Woe to me, if I preach not the Gospel!" St. Paul declared. To preach the Gospel of Christ is not only to SPEAK, but also to ACT accordingly. If we do Christ's Will, we, you and I, shall see that everything will go along much more smoothly.



Mrs. Maceo A. Thomas, 48, of New York, a Negro mother of 9 children and named "Mother of the Year" by the National Catholic Welfare Conference in Washington. Mr. Thomas is the former president of the Catholic Laymen's Union of New York. It is the first time a Negro has been designated in the 10-year history of the award.

INTENTIONAL SECOND EXPOSURE



The statue of Our Lady of Fatima, which has journeyed more than 100,000 miles through the U.S. and Canada and been seen by some 7,000,000, is being carried aboard for the trip to Fatima, Portugal. (l. to r.) Rev. Desmond Stringer, Msgr. William McGrath and Msgr. John J. O'Donnell.

United Press Photo

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(Continued from page 270)

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God-parent: C. G. Opata

I promised to give Paul his first Holy Communion after several months of instruction. He agreed and the promise was later fulfilled. He thanked me in his customary style and one could only marvel like our Lord did at the great faith of such a pagan convert. As one left his hut one saw the isolation of the man but felt sure that this man was solidly grounded in God. Oscar Wilde's description of nature came into my mind: "Society as men have 274

constituted it shall have no place for me — has none to offer! But nature whose rains fall on the just and unjust alike shall have rocks in whose clefts I may hide and valleys in whose secret silence I may weep undisturbed. She will hang the night with stars so that when I walk abroad in the darkness I may not stumble; she will send the wind to cover over my footsteps so that no one may trace me to my hut; she will cleanse me with great waters and with bitter herbs make me whole."

On November 10, 1951, His Excellency, Bishop A. A. Noser, S.V.D., also met Paul Notah for the first time. The Bishop conferred the Sacrament of Confirmation upon him whereby he received and was strengthened by the Holy Ghost. Before the Bishop left, with tears in his eyes he begged His Excellency to always say a strong prayer for

his soul as he had sinned exceedingly against God in his life. The Bishop then gave him brief instruction on bearing the Cross of Christ and resignation to the will of God in sickness and suffering. Then we departed for our next Mission Station at Nsutapong Koryire, one and a half hours journey away.

This writer knows and has seen with his own eyes that men flock to Paul Notah for advice. On subsequent visits and treks when I came to bring him Christ in Holy Communion big crowds of people and relatives were at his hut. He tells them things about God. No doubt, he too is constantly asking. Lord, what wilt thou have me to do?

THE BLACK NAZARENE

(Continued on page 271)

flaxen hair. It would be the same as being in snowbound Greenland on a sunny day. Happily, Our Creator provided us with a world which is a riot of color and variated in form: we meet the stalwart German Nordic; the chubby Chinese with their interesting eyes; the magnificent brownish-red complexion of the Japanese; the noble fea-



tures of the American Red Indian: the kindly faces of Negroes: the fantastic hair of the black fuzzywuzzie; and the beautiful tinctured skin which is the priceless possession of Polynesians, Indo-Chinese. Siamese and Javanese. One has to travel but a short time to realize how wonderfully God made the world and the people in it. Thus when I prayed in Quiapo and looked around at the faces, the eves, the noses and the beautiful souls of everyone in the Church, I was struck once more with the colorful art God has used in making His human race!

EDITORIAL

(Continued from page 260)

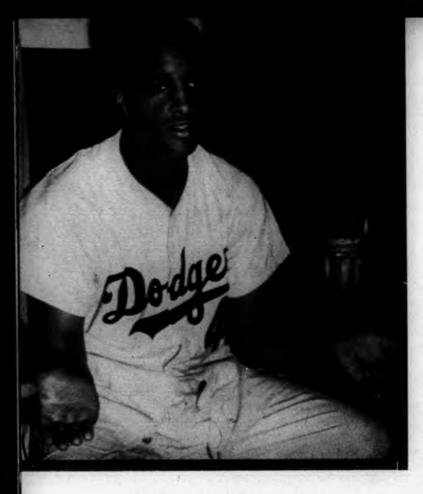
lege years ago. He was refused. As a consequence, he went to Columbia where he obtained his degree. Not long ago I had occasion to meet him. He was teaching there and doing fine in a material way. Asked about attending church, he let go with a verbal tirade, such as I have seldom heard before. He was still bitter against the Church because of injustices he had suffered at the hands of certain Catholics years before.

"Woe to me, if I preach not the Gospel!" St. Paul declared. To preach the Gospel of Christ is not only to SPEAK, but also to ACT accordingly. If we do Christ's Will, we, you and I, shall see that everything will go along much more smoothly.



Mrs. Maceo A. Thomas, 48, of New York, a Negro mother of 9 children and named "Mother of the Year" by the National Catholic Welfare Conference in Washington. Mr. Thomas is the former president of the Catholic Laymen's Union of New York. It is the first time a Negro has been designated in the 10-year history of the award.

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BEFORE, DURING AND AFTER

dishwasher, a ditchdigger, a candy mixer, a landscape gardener's assistant, a brewery worker, a truck driver's helper, and a snow-removal laborer.

The fighting game has at last provided

BLACK IS BLUE—A dejected pitcher, Joe Black, rookie sensation who was the sparkplug of the Dodger mound staff, sits woefully in the dressing room after the Yankees won the finale 4-2. He shrugs his shoulders, saying "Well, what can you do?"

United Press Photo



him with a good means of making money. Let us hope that his new-found wealth does not go to his head. Here are a few fine points about him. After the Louis fight he was happy but later said with deep sincerity, "I am sorry I had to be the one to do it." He had been an ardent member of the Fan Club of Joe Louis. Then after Carmine Vingo suffered a serious head injury in a knockout by Rocky, our champion not only contributed \$2000 for hospital bills but also gave Vingo \$500. Finally the last thing that occurred in his dressing room before he left for the ring to become champion was his receiving of the blessing of a former boyhood chum who is now a priest. The Lord evidently saw fit to bless him. May he continue to do

Father John A. McShane, pastor of St. Lucy's Church, Houma, La., is never ashamed to beg in the name of Christ. Since 1947 through alms received he has built a church, grammar and high school, with a gymnasium and athletic facilities for over 450 Negro pupils. The whole project cost \$150,000 and all but \$11,000 has been paid. Father himself lived for years in the sacristy of his church before moving recently into a temporary two-room rectory.

Now Father is forced to go a-begging again—this time for \$60,000. The Sisters (Religious of the Presentation from Newburgh, N. Y.) who teach in his school must vacate their "convent" which used to be barracks for Waves during World War II. (It is an hour's ride by bus from the school.)

Feeling that he must be alert and prepared these days, Uncle Sam wishes to re-activate the Houma Naval Air Base of which the old barracks formed a part. So the Sisters must find new quarters within the next few months. Where? In a low-priced convent of \$60,000 which can house sixteen Sisters—if you will come to their rescue!



New Chapel

Father Clarence Weber's new church in Basile, La., is now completed and in use. It is named in honor of Our Lady of the Assumption, and will be formally dedicated at a later date. Father lives in nearby Elton which is his main station. A new cafeteria was recently opened in Elton.

New Parish

Father Harold Perry is making progress in his new mission at Broussard where he resides in a rented house. He says Mass for his parishioners in the local parish church and is making plans to build a church at an early date. The colored, Catholics in Broussard and Cade, La., are under Father Perry's care.

Vocational Work

Our Assistant Vocational Director, Father Clement Meyer, recently completed a tour in the diocese of New Orleans and Lafayette, La. He visited many schools, showing the pupils a mission movie and speaking on vocations to the pupils.

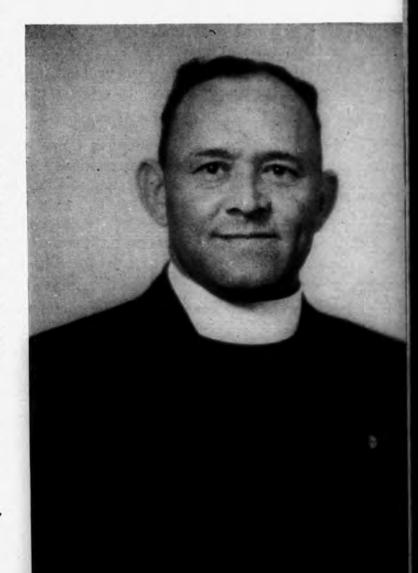
The aim of our vocational propaganda is to encourage boys and girls to embrace the priestly or religious

Father Anthony Bourges, S.V.D., dean of the St. Martinville District, was the main speaker at a recent meeting of Catholic laymen in Georgia. Father Bourges was one of the first four colored priests to be ordained at St. Augustine's Seminary in 1935.

life, to dedicate themselves to God's service in the diocese or religious order which appeals to them most.

St. Rose in a New Look

All of his friends who have known the tireless, enterprising zest of Father Joseph Echert in his earlier missionary endeavors might think that by now he has "slowed up." Well, he hasn't, and the big job of redecorating St. Rose de Lima's Church, in Bay St. Louis, of which he is the incumbent pastor, is enough proof of it. Some notable features in the newly-decorated



INTENTIONAL SECOND EXPOSURE



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Church are; first of all, the beautiful gold and blue symbolic painting of the Holy Ghost that crowns the Sanctuary, the colorful painted coats of arms of the Society of the Divine Word and the Sister Servants of the Holy Ghost, above the right and left sacristy doors, respectively, and finally the large, lifelike paintings of St. Rose de Lima and Blessed Martin de Porres hovering over the main aisle.



♦ Father John Kist, S.V.D., a former professor at St. Augustine's Seminary, paid the seminary a short visit recently. Father is now doing excellent work among the Colored in Trenton, New Jersey.



NEGRO BOY OF SEVEN

He was a Negro lad of seven—a little heathen.

"Mamma, can't I go to that new school where Jimmie goes?"

"But Johnny that is only for Catholic boys and girls," she replied.

"No, it ain't. They'll let me in, too."

Well, a school is a school to mamma; so she agreed.

And the dusky lad entered. He learned to read and to write, as a bright chap should. But he also learned more. He was told of the God Who made the world, and also him; of the Christ Who came to this earth for him, and loved him, and died for him.

At this Johnny's black eyes popped open. He told mamma. Mamma told her friends.

Months passed.

Recently these friends with father and five children were baptized. Later on mamma was baptized.

Father Thomas Megan, S.V.D., is still very much alive in the hearts of Rosary Catholic Mission, Hattiesburg, Miss. For the third time since his death on October 4, 1952, they have chartered a bus and come in pilgrimage to visit his grave in the Seminary cemetery.





Four colored Catholics of the Diocese of Mobile, Ala., were recently honored by the Holy Father. Two ladies received the medal Pro Ecclesia et Pontifice, while two men received the medal of the Order of the Knights of St. Gregory the Great. The recipients of the honors are: Mrs. Clothilde Williams, Mobile; Miss Mary Lucinda Sims, Pensacola, Fla.; Dr. Simon W. Boyd, Pensacola; Mr. Harrison Chastang, Mobile.



The Rev. Chester C. Ball, S.S.J., is believed to be the first Negro priest ever to be appointed pastor in Washington, D. C. He was recently named pastor of Epiphany Church which as an interracial congregation.



With the start of the present school year, the doors of all Catholic parochial schools of Delaware were opened to colored students. The first secondary school of the diocese (Wilmington) to admit Negroes was Salesianum High School. This took place in 1950.

According to a late report by the Fides News Agency of Rome, there are 1,254 native African priests and 1,494 diocesan major seminarians.



Blessed Pius X High School, Savannah, Ga., began classes for the first time last September 8. It is Savannah's newest Catholic school and is dedicated to the education of Negro youth. The opening enrollment is sixty. The building has seven classrooms and is well-equipped with a modern science laboratory, home economics department, cafeteria and kitchen. The school is staffed by Father James Harold, S.M.A., principal, and Missionary Franciscan Sisters of the Immaculate Conception.



A new step towards interracial justice has been taken by the Sisters of Charity of Nazareth, Kentucky. For the first time they have admitted Negro students to their school of nursing (St. Joseph's Infirmary) in Louisville, Ky. St. Joseph's is considered to be the first nursing school of the state to admit colored students.

YOU HAVE MOVED!

Kindly drop us a card giving both your old and new addresses so you will not miss a single issue.

ST. AUGUSTINE'S MESSENGER Bay St. Louis, Miss.



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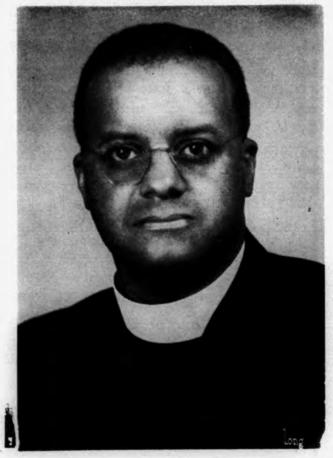
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Another Alumnus Honored By Rome!



Father Richard Winters, S.V.D., is the first American priest to be appointed for missionary work in the Belgian Congo.



Father Richard Winters, S.V.D., hails from Pleasantville, N. J. He entered St. Augustine's in September, 1929. Four years later, graduating from junior college, he entered the Divine Word Father's Novitiate then in East Troy, Wis. In 1935, as a newly-professed religious, he returned to St. Augustine's where he completed his philosophical and theological courses.

Father Winters was ordained to the Holy Priesthood on January 6,1941, by Bishop Richard O. Gerow of Natchez, Miss. He spent the first year after ordination as a professor in the minor seminary of St. Augustine's. The next four years he served as assistant in Notre Dame Church, St. Martinville, La. In 1946 he was transferred to Immaculate Heart Church, Lafayette, La., where he served in the same capacity until he was named pastor of our mission in Duson, La., in 1950.

Our newest foreign missionary has a brother who is also a priest, Father Arthur Winters, S.V.D., now assistant pastor in St. Martinville, La.

The Most Rev. Richard O. Gerow, Bishop of Natchez, Miss., will officiate at the departure ceremonies which will take place this fall.

In a recent morning a newspaper reader of our acquaintance discovered two items of news in the only paper he thinks he can afford to take.

One item told that a student of Michigan University, Dehart Hubbard, by name, had smashed the world's record in the running broad jump, with a leap of 25 feet 10% inches.

Another told of an attack on a storekeeper by a thief, who shot at and wounded him, and then made off with the contents of the cash register.

The day before, the same newspaper reader had heard of a highlytrained choir, in one of Methodism's most famous churches, as it sang with exquisite tenderness a pleading and wistful composition, "Listen to the Lambs."

Now it happens that the athlete was a Negro, the robber was a Negro, and the composer of the music was a Negro.

The point is that this was mentioned only once. Guess when.

We have no more objection to the fact of his race being told "when a Negro goes wrong" than we should have if the paper gave similar information where a Jew, a Vermonter and a Czechoslovak were implicated. But we do wonder why it should seem necessary at one time and not at another.

Neither do we ask that a Negro composer shall be announced as such. It is enough that he is a musician.

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United Press Photo

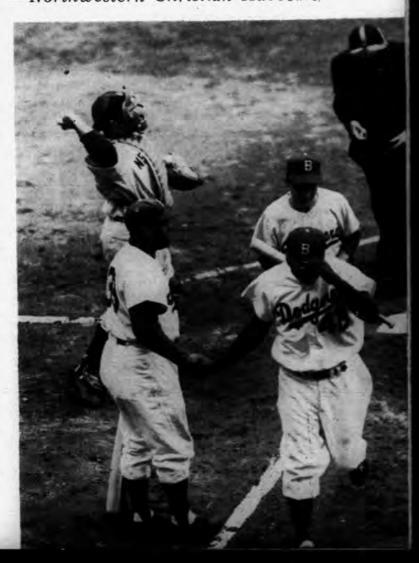
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These reflections may throw a modest ray of light on the general cpinion that Negroes are lawless far beyond the average of races.

He was an observant man who said: "In six months I could make this country a most uncomfortable place for redheaded men if I were permitted, whenever a redheaded man happened to become a law-breaker, to state in the newspaper that he had red hair; always supposing that the hue of every other lawbreaker's hair should never be mentioned."

Especially, we venture to add, if, whenever a redheaded man did anything praiseworthy, all reference to his redheadedness were studiously avoided.

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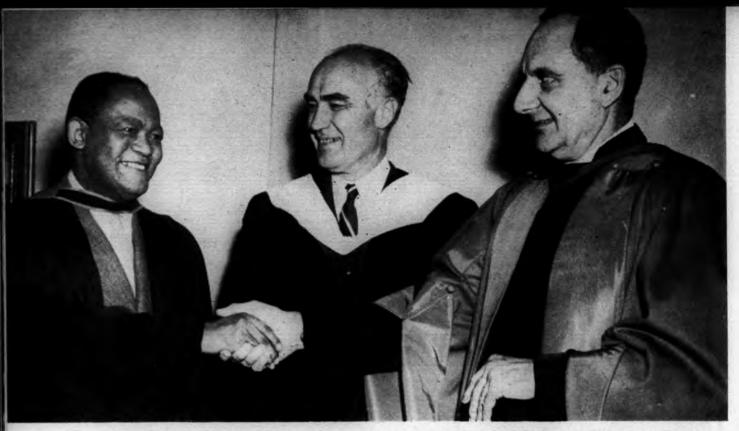
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The Correct Thing

It is the correct thing:

For relatives and nearest friends of the deceased to have Masses said as soon as possible for the repose of his soul.

To have the funeral conducted from the parish church.

To have a Requiem Mass celebrated on the day of the funeral.

To place a crucifix on the lifeless breast in the coffin.

To keep blessed candles constantly burning around the remains.

For a Catholic to be buried in a Catholic cemetery.

IT IS NOT THE CORRECT THING:

For relatives and friends to spend a great deal of money for flowers and the trappings of woe, and little or none for Masses.

For those in attendance at a "wake" to make it the occasion of merriment.

For friends who cannot afford the expense to send expensive floral offerings.

For friends to spend money for a car and for flowers, and neglect to have a Mass offered up for the departed soul.

To make a vulgar display of a profusion of flowers and a long line of cars.

To expect a consecrated grave and a priest to conduct funeral services for one who refused the ministration of the Church while living.

For mere acquaintances and strangers to crowd the church through a morbid curiosity, and to attempt to get front seats which belong by all courtesy and right to the mourners.

And worse still, for them to take advantage of so sad an occasion to get a free drive, and occupy cars provided for relatives and friends. Correct Thing for Catholics



President Truman shakes hands with Assembly-District leaders in New York. (l. to r.) Joseph Pinckney, Joseph E. Ford, President Truman, J. Raymond Jones.

United Press Photo



Melody Lingers On

The office personnel were giving a farewell party for the manager who was being transferred to another city. Only one could not come; "J. T." the young colored man who was employed as a messenger.

"J. T." was in the hospital at the time. As he was in a dejected state of mind, we thought it better not to tell him about the party, and the possible fun he'd miss.

It was a gala time. Savory food smells blended with the pungent smell of long stem roses that decorated the table. When the party was over, someone suggested taking the roses to "J. T."

"J. T.'s" pain wracked face broke into a smile when he received the fragrant gift. Soft brown eyes grew moist as he said, "This kind thought means more to me than I can say. Now I will get better." Then he laughed a little self consciously. "Guess they think I'm pretty important down there."

It was by pure accident that a song was put into "J. T's" heart, and its melody lingered, for his friends never told him that the flowers weren't bought especially for "J. T."

President speaks in Harlem on Civil Rights. Later the President received the Franklin Delano Roosevelt Memorial Brotherhood Award.

United Press Photo



INTENTIONAL SECOND EXPOSURE



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It was by pure accident that a song was put into "J. T's" heart, and its melody lingered, for his friends never told him that the flowers weren't bought especially for "J. T."

President speaks in Harlem on Civil Rights. Later the President received the Franklin Delano Roosevelt Memorial Brotherhood Award.





CORNER 2007

This little miss is saying her Rosary for the Souls in Purgatory—especially the souls of children.



Just last week I happened to run across a little story that I hadn't heard since I was a youngster. The story itself was about a little boy. Like other little children, he used to get mischievous and do little things that were better left undone. One day his mother was punishing him for one of his misdeeds and in a rush of temper he struck his mother. This surprised her very much, still she did not punish him for it.

About a year later the little boy died. His parents gave him a very nice funeral and chose a spot near a tall white oak tree where his body was to be interred. The ceremonies were finished and all went home. The next day, the Mother, missing her child, went to the grave to pray, and what was her surprise when she saw sticking out from the grave the right arm of her boy She tried to push it back under the ground but she could not budge it; it was as solid as a young tree. Tearfully she ran to her pastor and told him of her trouble. The old priest listened then asked; "Did your son ever strike you or his Father?" Yes, she replied. "And did you punish him for it," he questioned. "No," was her answer. "Then," spoke the priest, "you must punish it now. Take a switch and whip the arm, and it will of itself sink into the ground." Tearfully, the saddened mother

set out to do her task. Taking a small switch she struck the arm once, twice and slowly it disappeared beneath the earth.

Well, I don't know whether this story is true or not, but it surely can teach us a lesson. This is the month of the poor souls and we pray for the poor souls in Purgatory. Well, did it ever strike you that there are little children in Purgatory too? I think that most of us forget this or overlook it. Children, we think do not sin, when they die they go straight to heaven. Well, this is not always the case. They too have their little venial sins which have to be remitted before they can enter heaven. And if they are forgotten, how long must they suffer the pains of Purgatory, for just like the child of the story they too have to be punished for the little wrongs that they have done. And in Purgatory they cannot help themselves. They can only suffer and hope that we help them. So during this month of November, let's make it a point to say one little prayer every day for the little children in Purgatory. It won't take very much time to say a Hail Mary, will it? And don't you think that this will not help them, for the Church teaches that our prayers for the Poor Souls do help them. And if you help them you can be sure that when they come to heaven they will be first in asking God's graces for you.



(This story is based on an actual case; the name is fictitious.)

Arthur C. Winters, S.V.D.

As Curtis Miller climbed out of the warm waters of the swimming pool, the rain spattered on his well-muscled shoulders. "Say fellows," he called to the other seminarians, "this is not only cool, it's chilly!" Suppressing an involuntary shiver, he raced for his locker to dry himself and to change into his clothing.

Yes, the young student for the priesthood spoke aright. The sudden rainstorm on the hot summer day was chilling. The next day he felt its further effects—a sore throat and a slight fever. These did not abate and within a month he suffered from soreness in his neck and arms, in his back and legs, which left him very weak. Within two months, the once robust young man was a gaunt and helpless creature fighting for his very life against the dread disease, infantile paralysis. Completely helpless, he was placed in an iron lung. After long periods of treatment, his voice, which he had lost, returned, and he regained the use of his feet. Two painful operations gave him the partial use of his arms so that he was able to raise them nearly to shoulder level. Day by day he fought against his malady.

Despite his affliction, Curtis persevered in his hope of someday being a priest. And he was rewarded for his hope, for when His Holiness, Pope Pius XII, heard of the young seminarian's courage and strength of character, he gave special permission to ordain him to the Sacred Priesthood.

As a boy, Curtis Miller had dreamed of the happy day when he would become a Priest of God. But he never imagined that part of his preparation would be spent in an iron lung fighting for his life! Yet, he made it! Although the going was tough, he reached his goal! And throughout these United States there are other lads just as courageous, just as determined to do something for God and souls. They may be of poor or well-to-do families. They may be in large cities or in small out-of-the-way country places. They may be in high school or still in the 4th, 5th, 6th, 7th or 8th grades of grammar school. Whoever they may be and wherever they are, tell these boys the inspiring story of Curtis Miller! Fire them with the yearning to reach the same goal! For the good of their vocation and the salvation of souls, urge them to join the FUTURE PRIEST CLUB.

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CORNER 2

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"Peace will come! Russia will be converted! But this will depend on us; our fulfilling of our daily duties; prayer and sacrifice." This is the message of Fatima.

PURGATORY AND THE MASS

(Continued from page 268)

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Omit that little luxury just a few times, do without that extra delicacy at table, skip a few movies this month, a few candy bars, chocolates and sodas, cigarettes and drinks. Offer the stipend to the parish priest, or send it to some missionaries. If you like, you may send it directly to this magazine. The Holy Masses thus offered for the Poor Souls will be your own best investment. Its interest will reach you beyond the grave. Turn not a deaf ear to the voice of the Church: "Remember me, at least you my friends." Arrange to have the Holy Sacrifice of the Mass offered as often as possible during this month of the Poor Souls.

Boys and Young Men . . .

If you wish to serve God and devote your life to His cause, but do not feel capable of becoming a priest, then join the ranks of God's HIDDEN HEROES, the Missionary Brothers. Learn more about the noble life of a Missionary Brother through the

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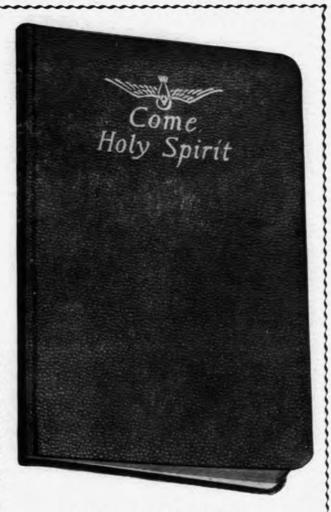
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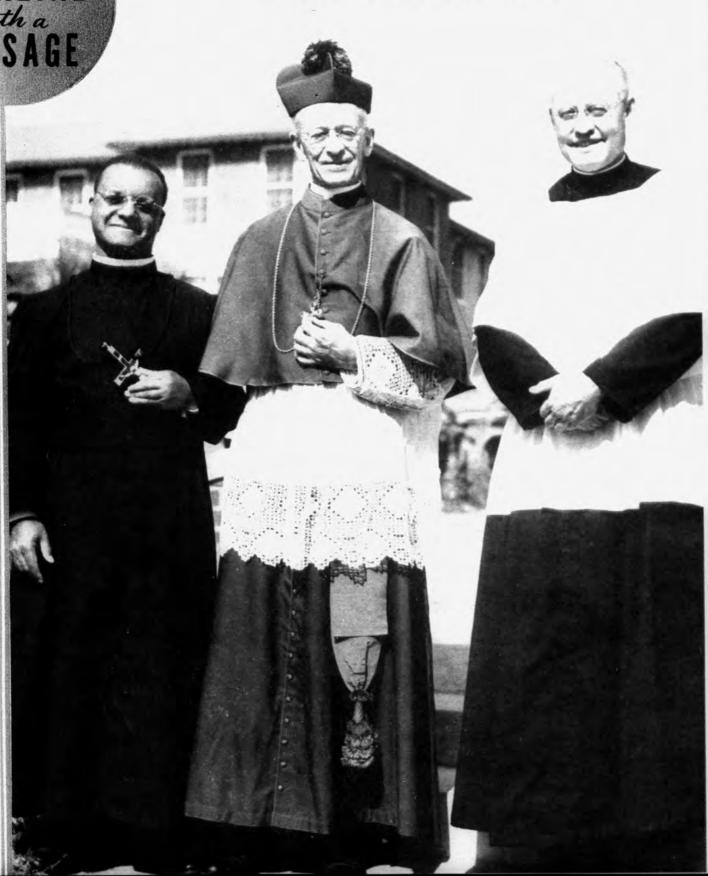
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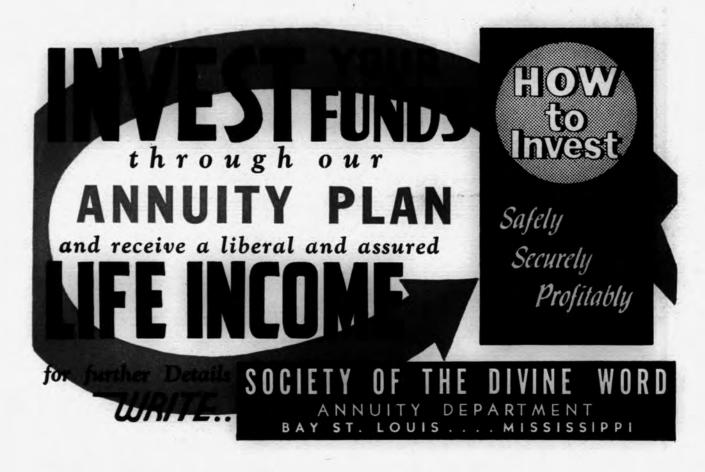
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ST. AUGUSTINE'S MESSENGER, A Catholic magazine published monthly (except July and August) by the Divine Word Missionaries at St. Augustine's Seminary, Bay St. Louis, Mississippi, to make the work of the Catholic Church in the Home Missions. especially among the Negroes, better known. Proceeds are used for the education of students for the priesthood and Brotherhood.

Entered as second-class matter January 1, 1951, at the Post Office at Bay St. Louis, Mississippi, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 19, 1918.

Subscription: 1 year \$2.00; 3 years \$5.00; life \$50.00

ST. AUGUSTINE'S PSSENDET

To aid the cause for which the Divine Word Missionaries are working—more priests and religious for the Missions, especially among the Negroes.



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Very Rev. Robert E. Pung, S.V.D., Editor Rev. Carlos Lewis, S.V.D., S.T.D., Associate Editor

Our Cover

Our most recent missionary to Africa, Father Richard Winters, S.V.D. is pictured on the day of his departure last November. The Bishop of Natchez, the Most Reverend Richard O. Gerow, S.T.D. who was celebrant and the Provincial of the Southern Prvince, the Very Reverend William Bauer, S.V.D. pose with missionary. Father Winters is the first American member of the Society of the Divine Word to be sent to our new mission in the Belgian Congo. May God bless his labors in this rich mission field.

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DECEMBER, 1952

No. 10

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No. 10



The General found that handling the press was quite another thing from what it was during the European War. Then a reporter could be put aside with a smile and "no comment" or "military secret." Now he could smile or be serious but there were no secrets. October 16 a movie was made of the General answering questions asked by three Negro leaders. This was later distributed to 400 theatres in various Negro neighborhoods throughout the nation. Gaines, President of the National Association of Colored Women posed a question to the Republican Presidential Nominee in the latter's Hotel Commoore Suite while the General gave thoughtful consideration. A wrong answer might lose the colored vote.

General Eisenhower knows what it means to wage war. No doubt he can even today recall the anxious moments he spent before and during big decisions on military strategy. Victory then meant to defeat an enemy and to do so by force of cunning. The battle for the Presidency was quite a different struggle. To win this engagement he must win friends rather than defeat an enemy. Physical force and cunning were of little value. People had to be won over by force of personal appeal and conviction. On October 22, leaders of Harlem presented the General with six silver stars at a morning gathering in the Hotel Theresa in New York's Negro section. The sixth star was symbolic of his new rank of "Citizen General." It seemed to him a sign of victory ahead.



The Democratic Nominee, Gov. Adlai Stevenson did not let the grass grow under his feet. He was also on the alert to capture the Negro vote. He had former Heavyweight Champion Joe Louis pay him a visit in Springfield. Joe gave the Governor a few pointers on how to deliver the Knockout Punch. The Democratic Nominee had no illusions that any physical punch would keep Ike away from the coveted goal. But he did hope to knock the colored out to vote for him on Election Day. Before and after this visit, the former Champion dutifully announced that he would support the Stevenson-Sparkman ticket.

(All United Press Photos)



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Thus the battle waged on. The New York Times, a week before the day of election, claimed the Democrats and the Republicans were wooing the Negro vote in some of the hardest-hitting literature featured in a national political campaign. Mrs. Daisy E. Lampkin, Negro woman newspaper executive of Pittsburgh, had announced the support of the Eisenhower-Nixon GOP ticket by declaring that she could not accept Senator John Sparkman, the Democratic Vice-Presidential nominee. Mrs. Lampkin is vice-president of the Pittsburgh Courier.

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Editorial

"Africa is the future Catholic continent of the world." These were the words of His Excellency, the Most Reverend Fulton J. Sheen, D.D., national director of the Society for the Propagation of the Faith and Auxiliary of New York. Around these words, Bishop Sheen built up his inspiring talk at the third annual meeting of the mission sending societies in Washington.

Seated on the speaker's platform with Bishop Sheen were three missionary Bishops, one of them recently expelled from Communist China They were Bishops Raymond A. Lane, Superior General of Maryknoll, William Quinn, C.M., of Yukiang, China, and Francis Simons, S.V.D., of Indore, India.

Bishop Sheen pointed out in his talk that the Catholic population of Africa has increased 15 times in the last 50 years. There are now three dioceses, where the Bishops and all the priests are natives. In effect, the Church is merely recovering in Africa the strength it lost centuries ago to Mohammedanism. Africa was once one of the flourishing Christian centers of the world, capable of

giving the Church such great teachers and prelates as St. Augustine.

Before the Moslems swept across Africa, there were 355 Bishops serving the great Christian body there. By the year 1000 only five Bishops remained. The main block to the conversion of all Africa is Mohammedanism. But Moslem devotion to the Blessed Virgin Mary holds the hope that Mary will serve as their door to the true Church Moslems believe in the Catholic doctrine of the Immaculate Conception and the Virgin Birth. The Moslem Koran has one charter with 41 verses dedicated to the Blessed Virgin Mary, taken mainly from the Gospels.

Bishop Sheen paid tribute to the "dry martyrs" of China and other Communist lands today. He contrasted them with the "wet martyrs" who actually shed their blood in the early Christian era. The modern persecutors are not interested in killing the body; rather they want to kill the mind and personality of Cod's servants and let them live and if possible make them serve the Communist cause.

We extend to our readers and benefactors

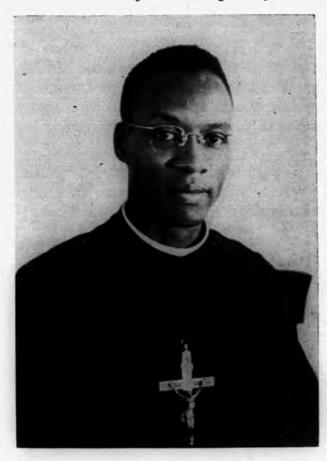
prayerful and heartiest wishes

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Mr. Isaac O'Cansey is one of our African Catholic teachers in our Primary Mission school at Agomenya in Lower Krobo. He was educated by the Divine Word Fathers at Mt. Mary College situated at Agipo. Thus he was mentally equipped to teach me Krobo, the Native language of the district.

Saturday, 4 p.m., Feast of St. Robert Bellarmine, 1950. We are walking through the village of Kolecom (Eagle Tree). Why? To practice the language. To speak Krobo with small children. To greet the native market women. To cause someone or ones to smile at the beginner's language mistakes, or render words of congratulation to the language inventor.

Sometimes the missionary cannot understand the ways of Divine Providence. At times the missionary's feet tread a mysterious path just at





The food preparation in Africa is not only tedious but interesting.

the important and correct time. Thus it happened on this Saturday evening. We had the choice of following several paths and turns. But, no, Teacher and I walked straight towards Kofi's compound.

Two days previously Father Clement Hotze, S. V. D. and I had visited this compound or African living quarters. It was reported to him that a sick young girl was living here. We were informed later that she was absent and elsewhere. Hence, when passing this compound on the following day, we naturally looked in the direction of the house for the sick person. We saw a man there instead of the sick girl. After the customary greetings we discovered that this man was also sick, stricken with tuberculosis. He was a pagan and would surely die soon.

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Editorial AFRICAL The Catholic Comment of the Future

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Kofi accepted and listened intently to the brief fundamental instruction of true religion. At 6 p.m. the saving waters of Baptism were poured upon the head of Kofi. He received the baptismal name of Robert Bellarmine whose feast day coincided with Kofi's baptismal day. Kofi's body was wasting away under the scourge of the dreaded T. B., but his soul had grown and was deepened under the love and knowledge of God in his soul. Kofi's days were numbered. Kofi, too, like some other old pagans after their baptism, might have uttered this prayer: I'm tired of here, I want to go to God! Father Clement confirmed Kofi on the following Sunday, whereby he received the strength of the Holy Ghost.

Father Clement and I paid Kofi four family visits after his Baptism and confirmation. The instructions that we gave him about the Holy Eucharist made a deep and lasting impression. Consequently he begged us on four consecutive days to bring him this Bread of God. Each time we begged him to wait so that he might receive more solid instructions about Holy Communion, the Body and Blood of our Saviour Jesus Christ. Then, too, Father Joseph

Bowers, our Religious Superior, advised us that Kofi should not be given his First Holy Communion so soon as the time was unripe. Our Superior triggered his canons and knowledge of pastoral theology on the targets of his subject's small experience. Why a few days ago the man was only a raw pagan. What does he know about the heart of Holy Communion. A few preliminary instructions on this excellent Sacrament would only confuse him being an illiterate. Wait! Wait! Experience will teach us not to rush things . . .

Next day Fathers Clement and Curtis are again visiting Kofi's compound. "Wait a while, Kofi, give us a few days more to teach you patience." This was the unanimous advice of the two young zealously foolish missionaries to their new convert in the Lord, after Kofi had again begged pitifully for this Bread of God.

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The mud wall of a new school nearing completion.

GREATER

THAN

THE BOMB



by C. J. Woollen



It is an appalling thought that the fears of a large part of the world's population are centered on the atom bomb. The possibility of destruction is in the minds of many, but, in itself that is nothing new. Throughout history, various races have faced it. The Assyrians, Medes, Persians, Egyptians, Babylonians, all in ancient times were guilty of "frightfulness," and suffered it in their The ancient Jews were at turn. times the victims of terrific onslaughts; at other times instruments of Almighty God in punishing idolaters. There were various captivities, with slaughter of innocent folk.

In due time, much of the West came under the sway of the Roman conquerors. Then there was invasion by the bestial Huns, the incursion of the Visigoths into Rome and elsewhere, their expulsion from France by the Franks, and the movements of the Vandals. There were the constant raids on Britain, and her final conquest by the Normans.

No continent has escaped the terrors inflicted by the threat or use of force. The Boer War was the cause of suffering, mental and bodily, to masses of peaceful people. There have, at all times, been unspeakable atrocities in the East, casting a gloom over the lives of so many. Among primitive people, tribal raids may keep good folk in a state of fear.

The minor threat may be, to its victims, as great an ordeal, or greater, than the terrors of the two Great Wars. But the menace of the atom bomb is different from the fact of its potentiality for universal destruction. That, and its possible successors, promise so wholesale a wiping-out of people and things as to create a fear in the minds of everyone who knows of it that they and theirs are bound to perish should it be used. The effects of the weapons of destruction of the Great Wars, wide as they were, can be

INTENTIONAL SECOND EXPOSURE



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But need there be this fear? Surely we may pity the arrogance, and even ignorance, of those who hold the secret of the atom bomb when they think that, with it, they can control the world and the destinies of people. "Here," they say, in so many words, "we have the instrument for keeping our enemies in order. Let them strike, and the atom bomb will be our answer. And we have a far greater destructive weapon in preparation. We have the fate of millions in our hands, and we shall not hesitate to prove it, if we are pushed."



(United Press Photo)

But they will never prove it, whoever they are. For they are masters of no destiny, not even their own. They control no one or nothing, for the world's destiny, and that of everyone in it, is in the hands of Divine Providence. The bomb however powerful, it is not all-powerful, for only God is that. It is rooted in hate, and hate is not a force, for it is a negative thing, the absence of love.

(Continued on page 306)

The car in which Sister Aiden was burned to death.

(United Press Photo)





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Bishop Toolen Jubilee

Father Rector represented the Seminary at the Silver Episcopal Jubilee of the Most Reverend Thomas J. Toolen, D.D., Bishop of Mobile, Alabama, in October. His Eminence, Samuel Cardinal Stritch of Chicago presided at the Pontifical Mass celebrated by Bishop Toolen and spoke at the banquet held at the Admiral Semmes Hotel following the Mass. Bishop Toolen was lauded by Bishop Fulton Sheen, the preacher at the Mass, for his wisdom and militancy in directing the difficult work of the Mobile Diocese, especially in interracial and social issues.

Profession Ceremonies For Brothers

Father Provincial was celebrant at the investiture and profession ceremonies for our Brothers, No-

On the Brothers' Profession Day— Brothers Benedict and Albin finished their two years of Novitiate and took their first vows. Brother Xavier received the habit of the Society and is now in the Novitiate.

Father Christian Baker, S.V.D., Spiritual Director of the Brothers, preached the festive sermon. Billy Clark received the habit of lay novice in the Society of the Divine Word. Brothers Benedict and Albin after completing a two year canonical novitiate, pronounced their first vows. Mass followed the ceremonies. At noon, a banquet was given for the Brothers and their relatives and friends.

Feast of the Immaculate Conception

The community program for the Feast of the Immaculate Conception was presented in the main by the Scholastics. An original pantomime: "The Council of Ephesus" in which Nestorius was anathematized, was written and conducted by neo-presbyter, Father Gerald Lewis, S.V.D. This Feast is celebrated with much pomp in the Society of the Divine Word and especially in the Provinces and Houses in the United States since this is our nation's patronal feast.



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Shrine of the Little Flower Dedicated

During the month of October, Father Rector dedicated an attractive shrine of the Little Flower near Sacred Heart Hall. The recent financial drive previously had been placed under the patronage of the Little Flower. The shrine was built and landscaped by the park seniors, Fraters Edward Bauer, S.V.D., and Joseph Guidry, S.V.D.

Month of the Suffering Souls

The annual Solemn High Mass of Requiem for the souls of our departed benefactors and friends was sung in the seminary chapel on November 2. Father Lawrence Friedel, S.V.D., was the celebrant.

November also witnessed the annual procession with relics of the saints. This is a Society Procession in which the relics of God's "special friends" are venerated by the faith-

ful. During the procession and veneration, the Litany of all Saints was chanted.

Father Rector Gives Retreat

The Very Rev. Robert E. Pung, S.V.D., Rector, gave the annual retreat for the "Pink" Sisters Servants of the Holy Ghost in St. Louis from November 14-21. From St. Louis, Father Rector went to St. Mary's Seminary in Techny, Illinois, on business and returned home two days before the Thanksgiving holidays.

Eucharistic Day In Jackson

Tuesday, November 25, marked the annual Eucharistic Day celebration of the Diocese of Natchez. The celebration this year was held in Jackson, Mississippi, with His Excellency, the Most Reverend Richard O. Gerow, S.T.D., Bishop of Natchez, officiating.

Our Seminarians have been busy again—they built a fine shrine to the Little Flower, Patroness of the Missions. The Solemn dedication took place on Mission Sunday. Left to right: Father Carlos Lewis, S.V.D., Father Rector (kneeling), and Father Adams, S.V.D.



Joe Louis inspects the hand of another former heavyweight king, Ezzard Charles.

(United Press Photo)

In a great many ways-

JOE LOUIS HAS NEVER BEEN BEATEN

by ALISTAIR COOKE

Condensed from
"One Man's America"

*Reprinted from One Man's America by Alistair Cooke. Copyright 1952 by Alistair Cooke. 268 pp. \$3.50.



I doubt that I should ever have seen Joe Louis, or cared to, if it had not been for the time I went down to Baltimore the summer of 1937 to stay with an old friend. I met this man years before when he stopped by my room in college to admire a battered phonograph record I had. It was Fats Waller singing the Dallas Blues. Driving into Baltimore, my friend remembered that Fats was on tap in person just then. "How about," he said, "we go down to darktown and catch him?"

There was a little vaudeville house deep in the colored section of town, and that's where we went. We packed ourselves in with several hundred Negroes too many. Nobody seemed to care. In the middle of one number, though, something happened outside. Far off from somewhere came a high roar like a tidal wave. The band looked uneasy but played on. The noise came nearer, a great sighing and cheering. Suddenly there were doors splintering and cops barking and women scream ing and men going down. The band stopped and the lights went up. The dark faces all around us bobbed and flashed. Women threw their heads back and shrieked at the roof. Some people embraced each other, others cuffed and swung at each other. We managed to get out whole.

Outside, in the villainously lit streets (they still have gaslights in darktown Baltimore) it was like Christmas eve in darkest Africa. This, it turned out, was the night

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INTENTIONAL SECOND EXPOSURE

Shrine of the Little Flower Dedicated

During the month of October, Father Rector dedicated an attractive shrine of the Little Flower near Secred Heart Hall. The recent financial drive previously had been placed under the patronage of the Little Flower. The shrine was built and landscaped by the park seniors, Fraters Edward Bauer, S.V.D., and Joseph Guidry, S.V.D.

Month of the Suffering Souls

The annual Solemn High Mass of Requiem for the souls of our departed benefactors and friends was sung in the seminary chapel on November 2. Father Lawrence Friedel, S.V.D., was the celebrant.

November also witnessed the annual procession with relics of the saints. This is a Society Procession in which the relics of God's "special friends" are venerated by the faith-

ful. During the procession and veneration, the Litany of all Saints was chanted.

Father Rector Gives Retreat

The Very Rev. Robert E. Pung, S.V.D., Rector, gave the annual retreat for the "Pink" Sisters Servants of the Holy Ghost in St. Louis from November 14-21. From St. Louis, Father Rector went to St. Mary's Seminary in Techny, Illinois, on business and returned home two days before the Thanksgiving holidays.

Eucharistic Day In Jackson

Tuesday, November 25, marked the annual Eucharistic Day celebration of the Diocese of Natchez. The celebration this year was held in Jackson, Mississippi, with His Excellency, the Most Reverend Richard O. Gerow, S.T.D., Bishop of Natchez, officiating.

Our Seminarians have been busy again—they built a fine shrine to the Little Flower, Patroness of the Missions. The Solemn dedication took place on Mission Sunday. Left to right: Father Carlos Lewis, S.V.D., Father Rector (kneeling), and Father Adams, S.V.D.



Joe Louis inspects the hand of another former heavyweight king, Ezzard Charles.

(United Press Photo)

In a great many ways-

JOE LOUIS HAS NEVER BEEN BEATEN

by ALISTAIR COOKE

Condensed from
"One Man's America"

*Reprinted from *One Man's America* by Alistair Cooke. Copyright 1952 by Alistair Cooke. 268 pp. \$3.50.



I doubt that I should ever have seen Joe Louis, or cared to, if it had not been for the time I went down to Baltimore the summer of 1937 to stay with an old friend. I met this man years before when he stopped by my room in college to admire a battered phonograph record I had. It was Fats Waller singing the Dallas Blues. Driving into Baltimore, my friend remembered that Fats was on tap in person just then. "How about," he said, "we go down to darktown and catch him?"

There was a little vaudeville house deep in the colored section of town, and that's where we went. We packed ourselves in with several hundred Negroes too many. Nobody scemed to care. In the middle of one number, though, something happened outside. Far off from somewhere came a high roar like a tidal wave. The band looked uneasy but played on. The noise came nearer, a great sighing and cheering. Suddenly there were doors splintering and cops barking and women scream ing and men going down. The band stopped and the lights went up. The dark faces all around us bobbed and flashed. Women threw their heads back and shrieked at the roof. Some people embraced each other, others cuffed and swung at each other. We managed to get out whole.

Outside, in the villaineusly lit streets (they still have gaslights in darktown Baltimore) it was like Christmas eve in darkest Africa. This, it turned out, was the night

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Joe Louis (left) shakes hands with Bill Spiller.

(United Press Photo)

tioned a ruling, never flirted with the crowd, kept his mind on his work, stepped scrupulously aside when an opponent stumbled; and who, when it was all over, said such embarassing things over the radio that they had to whisk the mike away from him to the loser, who would usually say the clichés that were expected of him. They pushed the microphone up to Joe in December, 1937, when he had been fought into a dazed parody of his younger self by another old Joe, Jersey Joe Walcott. A sharp little announcer chattered, "Did he ever have you worried, Joe-at any time?" This is a question expecting the answer, "No, I felt fine all the time, never better." Joe said, "I was worried all the way through. Yes, sir, I ain't 23 any more."

When you look at the life and career of Joe Louis, there is the special dilemma that he is a colored man, and that even when you have done your best to judge him as other men, there's no way of denying that if he is not the best boxer who ever lived, he is as near to it as we are ever likely to know. He was born in 1914 on a sharecropper's cotton patch in Alabama and was as country-poor as it is possible to be. In theory, the farm was a cotton and vegetable farm. But the vegetables did not feed the family, not by the time Joe, the seventh child, came along.

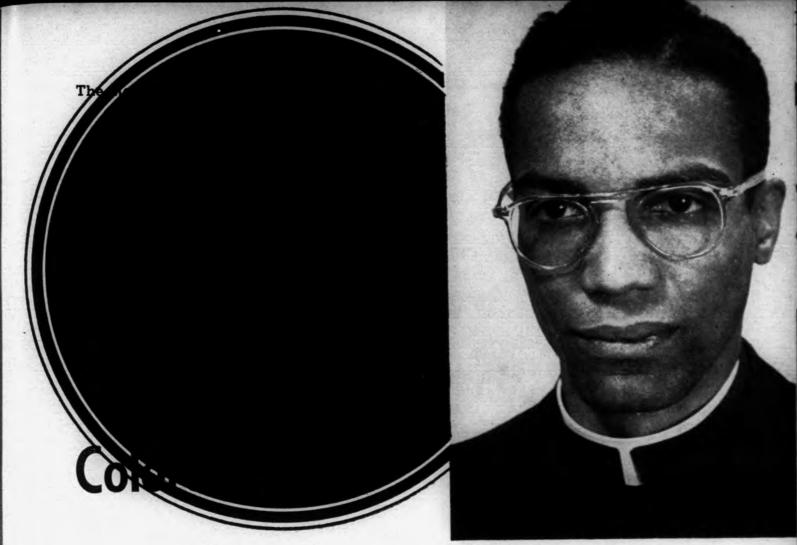
His father broke down, as sharecroppers do, from the daily strain of not making enough in crops either to feed his children or to put shoes on them. They had no money to send him to a hospital. So he was carried off to a state institution, where he died. A widower came to help out and soon married Joe's

(Continued on page 314)

that Joe Louis won the heavyweight championship, and for one night, in all the lurid darktowns of America, the colored man was king.

The memory of that night has terrified and exhilarated me ever since. The phrase, "Arise, you have nothing to lose but your chains," must have a terrible appeal to the Negro. Most Southerners know it, and it is why in some places they watch fearfully for every Negro flexing his muscles and wonder if he is somehow connected with the communists. That immediate fear was not besetting America then as it is now. But the lesson was plain: one Negro had outboxed all the living contenders, no matter how white, and he was a racial god.

It took several years, and a run of inevitable victories, and wide familiarity with Joe in the ring and on the newsreels, for Americans to learn a special respect for this quiet, beautiful, mannerly youth, who never thought of himself as anybody's god, who never played his color up or down, who never ques-



for

The Holy Ghost Fathers



Last June 6, the American Holy Ghost Fathers (C.S.Sp.) had the joy of seeing the third colored priest

ordained in their ranks. He is Father Albert J. McKnight, C.S.Sp.

As a youth Father McKnight attended St. Mark the Evangelist School in New York City and Cardinal Hayes High School in the Bronx. Feeling himself called to the priesthood and religious life while a high school junior, he entered the junior seminary of the Holy Ghost Fathers at Cornwell Heights, Pa. From there he went on to their novitiate in Ridgefield, Conn. He then went to the major seminary at Ferndale, Norwalk, Conn., where he pursued his philosophical and theological courses.

Father McKnight was ordained at the end of the third year of theology and is now completing his last year. He was ordained in the seminary chapel by the Most Rev. Henry J. O'Brien, D.D., Bishop of Hartford, Conn. Father McKnight celebrated his First Solemn Mass last June 8 in Holy Rosary Church, Brooklyn.

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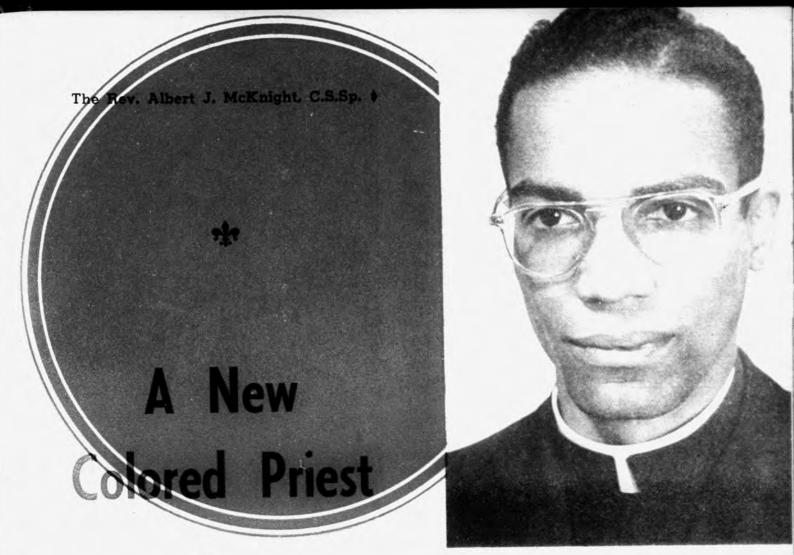
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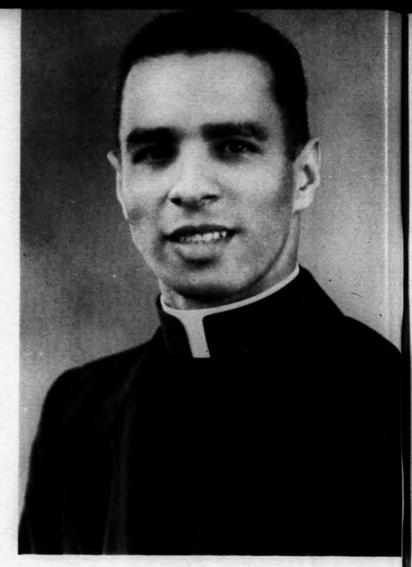
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The Rev. Leonard Cunningham, C.S.Sp.



Two other colored priests are members of the Holy Ghost order. They are: Father Leonard Cunningham, C.S.Sp., originally of Charleston, S. C., ordained in June 1950 and now engaged in parish work at Holy Ghost Church, Detroit, Mich.; and Father Egbert Figaro, C.S.Sp., formerly of Atlantic City, N. J., ordained in June 1951 and at present a professor in the Congregation's junior seminary in Ann Arbor, Mich.

The Congregation of the Holy Ghost is one of the most active orders of men engaged in the Negro Apostolate. After the Society of the Divine Word, it has more colored priests in its ranks in the United States than any other order.

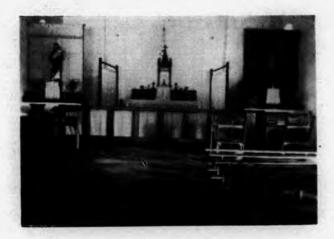


Boys and Young Men . . .

If you wish to serve God and devote your life to His cause, but do not feel capable of becoming a priest, then join the ranks of God's HIDDEN HEROES, the Missionary Brothers. Learn more about the noble life of a Missionary Brother through the

FUTURE BROTHER CLUB St. Augustine's Seminary Bay St. Louis, Mississippi

• The Rev. Egbert Figaro, C.S.Sp.



I'M REPORTING YOU TO GOD

(Continued from page 294)

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Fathers Clement and Curtis looked at each other as if to say where'd he learned that kind of talk, boy he's got us in a pickle. Now we don't want to be reported to God. It is tough enough to be reported to one's superior, but here Kofi's talking about reporting somebody to God. No play here, lets get busy, Father Clement. For St. Paul says that it is a terrible thing to fall into the hands of the living God.

The two young missionaries re-

The mission church in which the missionaries prayed for the repose of Kofi's soul.

The Chapel for Mt. Mary College.

turned to their residence, the Agomenya Catholic Mission. They rang the missionary bell to their superior's office. Entrance gained, Father Clement told his Superior that we had just returned from visiting Kofi's and thought that we would report— to headquarters. Father Clement added, however that Kofi's reporting us to God.

Father Superior agreed that, well, after all we had gone down there five days and taught him about the Eucharist. Thus possibly we could go ahead and give him his First Holy Communion. Very Good!

Father Curtis was off next morning at 10 a.m. to give Kofi his first Holy Communion. Kofi was thankful to God and the good Fathers who looked out for him.

The same day—Communion Day—Kofi died. Kofi had gone up there. No doubt, he gave a favorable report on the good work of the Divine Word Missionaries working among the Krobos, his tribe. Perhaps he added a little side remark that his patron Saint and theologian, St. Robert Bellarmine, and the Holy Ghost had to give him the right words to get his petition through.



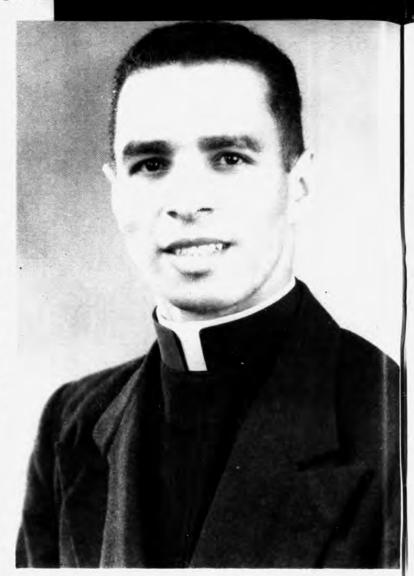
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Bishop

for INDORI

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Such was the yoke placed upon the shoulders of Father Francis Simons, S. V. D., D. D. when he was raised to the episcopacy on August 6 of this year. He becomes the first Bishop of the Diocese of Indore in Central India. He is the Holy Father's official representative in that far away corner of the Master's vineyard. A true missionary as were the first Apostles, Bishop Simons goes forth to shepherd a portion of these pools and

portion of those people who were the special beloved of St. Francis Xavier. . . . God protect him—give him length of life in His service! The pictures on this page are commemorative of His Excellency's visit to St. Augustine's Seminary last October.



- His secretary, Father Hofstee

DRE.

THE BISHOP OF INDORE POSES WITH:

f the Apostles and by divine institution are h they govern with ordinary jurisdiction under thus reads the Sacred Canon of the Church.

which is of divine origin. He is, therehurch (infallible with regards to faith

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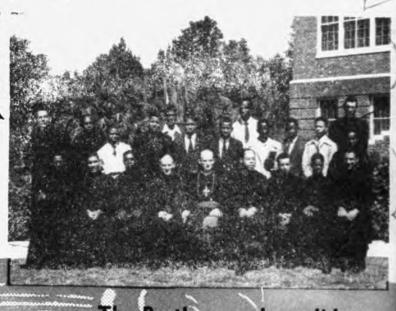
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-The major seminarians.



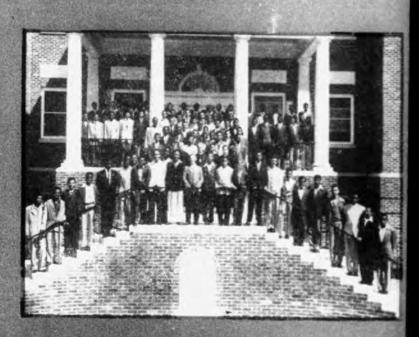
The Brothers and candidates.



-The Freshmen.



- Confreres from his native Holland and seminary Fathers.



- The minor seminarians.

GREATER THAN THE BOMB

(Continued from page 296)

Love is infinitely more powerful than hate. The love of men for each other results in the building-up of grand works for the common good. Mutual hate issues in strife and war. and in destruction. Love, if it be real, is founded on the love of God, who is All-Love. It is a tremendous thing, which has moved men to strive for the realization of the Kingdom of God in themselves and in others throughout the years, and has thus formed countless saints. And while working for God in this way, they have vastly improved the world, which, without them, would have sunk into a morass of despairing criminality of its own making.

The atom bomb, and worse destructive engines if there are any, represent the harnessing of natural forces for evil purposes. But the malice which would do this is helpless against the harnessing of the supernatural force of love. Evil is conquered by the love of God, for, where love operates, it does so with

the power of God which energises and supports it. The threat of the bomb to destroy the world physically has no meaning at all when it is opposed by the determination of those who love God to save it for Him.

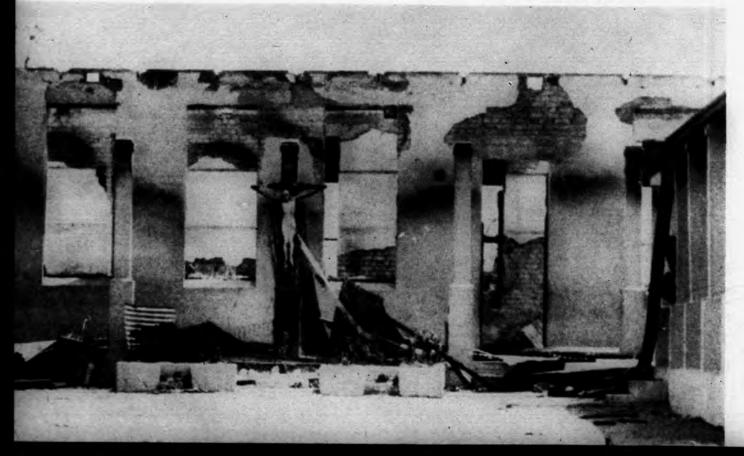
The forces for good are harnessed by the adherence of men to Christ, who suffered and died on the Cross for this very purpose. If the bomb threatens suffering for countless millions, it must not be forgotten that those who oppose it by love are not giving themselves an easy and pleasant task. They have to show their willingness to help Christ's work of love by bearing a very little of what He bore. They must be prepared to suffer in some way; by voluntary penance or the acceptance of trials and pain, bodily and mental. The harnessing of love is not achieved without sacrifice, for the stupendous act of love which was for the salvation of mankind was the Sacrifice by the God-Man who was Love Incarnate.

(Continued on page 319)



Roman Catholic Church, St. Peter Claver, was set on fire and badly damaged in the recent riots in East London, South Africa. In these recent riots 22 were killed.

(United Press Photo)





The Rt. Rev. Msgr. John S. Middleton, pastor of Old St. Peter's church, New York, presents awards to Mr. Joseph J. Yancey (right) and Mr. Charles F. Vatterott, Jr. (left).

Hoey Awards for Interracial Justice

James J. Hoey Awards for Interracial Service were presented to Joseph J. Yancey of New York, and Charles F. Vatterott, Jr., of St. Louis, in ceremonies at the Carroll Club here today.

An internal revenue agent, Mr Yancey is better known as the cofounder and coach of the New York Pioneer Club, world famous interracial track and field group. A Negro, he has trained scores of national and international titleholders without regard to their race, creed or color. A number of his American athletes competed in the recent Olympics in Helsinki, Finland, where he coached the team from Jamaica, B.W.I.

Mr. Vatterott, the white recipient of the award, is a founder and past president of the Catholic Interracial Council of St. Louis. A builder and real estate developer, he is distinguished for his interest in providing

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improved housing for Negroes. Himself the father of 12 children, he has provided improved housing for large families on a non-profit basis. He built and operates the only private golf course in the St. Louis area where Negroes may play with whites. A leader in the lay retreat movement in the midwest, he was named a Knight of Malta by Pope Pius XII in 1948.

The awards, presented by the Catholic Interracial Council of New York, were established in 1942 by the family of the late James J. Hoey, former collector of internal revenue for New York who was the first president of the Council. Presentations are made annually to a White and a Negro Catholic layman who have made outstanding contributions to the cause of interracial justice.

The principal speaker at the event, the Hon. Elmer A. Carter, a commissioner of the New York State Commission Against Discrimination, called the Hoey Awards "one of the bright spots in the contemporary struggle to enlarge the area of decency and goodwill that is taking place in America."

One of the hopeful advances in interracial justice in recent years he said, was the action of nine states and 20 municipalities in passing laws to end discrimination in employment. "The number of men and women who are committed to the actual realization of brotherhood in our country, in our time, is increasing with each passing day," he said.

Praising the Catholic Interracial Council as "an organization which has tendered yeoman service in the enlistment of men and women in this high endeavor," Mr. Carter said, "It has, by its influence, opened the doors of colleges and universities to Negro students. It has done even more; it has opened the hearts of thousands of people who are be-

coming a vital force in creating new concepts and new attitudes in race relations."

Presentation of the awards was made by the Rt. Rev. Msgr. John S. Middleton, pastor of Old St. Peter's who, as representative of His Eminence Francis Cardinal Spellman, brought the "greetings and blessings of our Cardinal Archbishop" to the winners and to the Catholic Interracial Council which he called a "Christian apostolate for justice, charity and peace."

In a plea for unity among men of all races, Msgr. Middleton declared, "The only connective tissue of national and international society is a divinely human love." Recalling that the first expressed purpose of the Constitution is the formation of a more perfect union, he emphasized, "We shall not be able to preserve our national unity if a large portion of the population is kept in economic slavery—if the Negro and the underprivileged are neglected."

Citations were read by the Rev. John LaFarge, S.J., associate editor of America and chaplain of the Catholic Interracial Council, who said that through association with Mr. Yancey "countless young men have gained a moral foothold on life." He commended Mr. Vatterott for his "courageous stand for universal justice and charity," which he said was an example of what a single Catholic layman can accomplish."

Accepting the award, Mr. Yancey declared that there is a "kinship in idea and work" between his interracial club and the interracial Council, based on the recognition that "God is in every man and therefore we are all brothers."

Mr. Vatterott said, "This generation is a time for projecting words into deeds—time for us to get squarely behind the Catholic teaching on interracial justice."



Parish Mourns Lay Apostle

Immaculate Heart of Mary Parish, the Ladies' Auxiliary, the Altar Society, St. John's Benevolent So ciety, a loving family, and a host of friends mourn the loss sustained in the recent death of Mrs. Margaret Shay. Mrs. Shay was a wonderful church worker, a true friend of the School and a generous sympathizer with all God's poor. She was known by all for her many charities. A Requiem High Mass and Funeral Services were offered at Immaculate Heart of Mary Church for the repose of her soul. Father Anthony Burgess, pastor of Notre Dame Church, St. Martinville, La., was the celebrant. Father Leander Martin, pastor of Immaculate Heart, and Father Francis Wade, of St. Joseph's Church, Maurice, La., were deacon and sub-deacon respectively.

Going Places

Father Maurice Rousseve, S.V.D., veteran missionary, and for the past three years Prefect of Scholastics at St. Augustine's Seminary, has now returned to active mission work along the bayou country. Father Rousseve will take over the pastoral reins at our growing Mission in Duson, La. Father Mark Figaro,

Father Maurice Rousseve, S.V.D., now pastor of St. Benedict Moor, Duson, La. Father has spent many years in the Louisiana Missions and has accomplished much for souls and the Church in his years of labor.

the outgoing pastor, will head north to Chicago where he will devote himself to youth work in the Windy City.

Comes Home for a Rest

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improved housing for Negroes. Himself the father of 12 children, he has provided improved housing for large families on a non-profit basis. He built and operates the only private golf course in the St. Louis area where Negroes may play with whites. A leader in the lay retreat movement in the midwest, he was named a Knight of Malta by Pope Pius XII in 1948.

The awards, presented by the Catholic Interracial Council of New York, were established in 1942 by the family of the late James J. Hoey, former collector of internal revenue for New York who was the first president of the Council. Presentations are made annually to a White and a Negro Catholic layman who have made outstanding contributions to the cause of interracial justice.

The principal speaker at the event, the Hon. Elmer A. Carter, a commissioner of the New York State Commission Against Discrimination, called the Hoey Awards "one of the bright spots in the contemporary struggle to enlarge the area of decency and goodwill that is taking place in America."

One of the hopeful advances in interracial justice in recent years he said, was the action of nine states and 20 municipalities in passing laws to end discrimination in employment. "The number of men and women who are committed to the actual realization of brotherhood in our country, in our time, is increasing with each passing day." he said.

Praising the Catholic Interracial Council as "an organization which has tendered yeoman service in the enlistment of men and women in this high endeavor," Mr. Carter said, "It has, by its influence, onened the doors of colleges and universities to Negro students. It has done even more; it has opened the hearts of thousands of people who are be-

coming a vital force in creating new concepts and new attitudes in race relations."

Presentation of the awards was made by the Rt. Rev. Msgr. John S. Middleton, pastor of Old St. Peter's who, as representative of His Eminence Francis Cardinal Spellman, brought the "greetings and blessings of our Cardinal Archbishop" to the winners and to the Catholic Internacial Council which he called a "Christian apostolate for justice, charity and peace."

In a plea for unity among men of all races, Msgr. Middleton declared, "The only connective tissue of national and international society is a divinely human love." Recalling that the first expressed purpose of the Constitution is the formation of a more perfect union, he emphasized, "We shall not be able to preserve our national unity if a large portion of the population is kept in economic slavery—if the Negro and the underprivileged are neglected."

Citations were read by the Rev. John LaFarge, S.J., associate editor of America and chaplain of the Catholic Interracial Council, who said that through association with Mr. Yancey "countless young men have gained a moral foothold on life." He commended Mr. Vatterott for his "courageous stand for universal justice and charity," which he said was an example of what a single Catholic layman can accomplish."

Accepting the award, Mr. Yancey declared that there is a "kinship in idea and work" between his interracial club and the interracial Council, based on the recognition that "God is in every man and therefore we are all brothers."

Mr. Vatterott said, "This generation is a time for projecting words into deeds—time for us to get squarely behind the Catholic teaching on interracial justice."



Parish Mourns Lay Apostle

Immaculate Heart of Mary Parish, the Ladies' Auxiliary, the Altar Society, St. John's Benevolent So ciety, a loving family, and a host of friends mourn the loss sustained in the recent death of Mrs. Margaret Shay. Mrs. Shay was a wonderful church worker, a true friend of the School and a generous sympathizer with all God's poor. She was known by all for her many charities. A Requiem High Mass and Funeral Services were offered at Immaculate Heart of Mary Church for the repose of her soul. Father Anthony Burgess, pastor of Notre Dame Church, St. Martinville, La., was the celebrant. Father Leander Martin, pastor of Immaculate Heart, and Father Francis Wade, of St. Joseph's Church, Maurice, La., were deacon and sub-deacon respectively.

Going Places

Father Maurice Rousseve, S.V.D., veteran missionary, and for the past three years Prefect of Scholastics at St. Augustine's Seminary, has now returned to active mission work along the bayou country. Father Rousseve will take over the pastoral reins at our growing Mission in Duson, La. Father Mark Figaro.

Father Maurice Rousseve, S.V.D., now pastor of St. Benedict Moor, Duson, La. Father has spent many years in the Louisiana Missions and has accomplished much for souls and the Church in his years of labor.

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Father Walter Bowman, S.V.D., address his ever growing flock on Christmas morning.

Pastor and Crib

Indicative of the flourishing work being done in our St. Gabriel's Mission, Mound Bayou, Miss., is this touching picture of Father Bowman, the pastor, with his Christmas crib. Although Father Bowman's Mission is not a decade old, it is one of our most progressive.



The Credit Union which was begun in Immaculate Heart of Mary Parish, Lafayette, La., by Father Anthony Burgess, S.V.D., a few years ago, has worked out wonderfully. Here we see Father John LaBauve running off the second edition of the CUB—Credit Union Bulletin.

Statement Unsigned

When the editor of a Nevada newspaper was hard up one week for matter with which to fill his columns, he had his compositor set up the Ten Commandments, and ran them without any editorial comment. After the paper was published he received a letter.

"Cancel my subscription. You're getting too personal."



Father Joseph Francis, S.V.D., leading the students in their Living Rosary Exhibition at Holy Rosary Institute, Lafayette, La.



The fireplace burns with the sweet scented pine,
A holly wreath hangs on the welcoming door,
A wee, yellow candle is softly a-shine
On simple, white walls and the cleanly swept floor.
Now the tasks of the day are finished and done,
The tiny house waits for the calm, joyous night;
A young mother croons to her small, toddling son
While her face is aglow with the loveliest light.
She visions just now the most beautiful things
In the dim mystic veil that is over the land;
Is it only a dream when a bright Angel sings,
And a Lady stoops downward to touch her warm hand?



The relic of St. Francis Xavier arrives in Rome. Taken from its permanent resting place in Rome's Church of Christ about a year ago, it was exhibited throughout the world during ceremonies marking the 400th anniversary of the Saint's death.

(United Press Photo)

INTENTIONAL SECOND EXPOSURE



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Alumni News



The Rev. Louis Verlin LeDoux, alumnus of St. Augustine's is to be ordained on Dec. 27. At Sacred Heart Church, his home parish in Lake Charles, La. Rev. LeDoux will become a priest forever.

Many former St. Augustinians will easily recall Father LeDoux from minor seminary days. He came to us in 1939—a lad very much alive, fond of music and sports. From 1939 to 1943 he was in our high school department. After graduation he entered our Novitiate and Juniorate at Techny, Illinois, spending 2 years in each. In 1947 "Vurl" returned to St. Augustine's. He had finished the required 2 years of philosophy and had put 1 year of theology behind him in his journey toward's God's Altar when he decided to seek admission into the Lafayette, La. diocese. Bishop Jeanmard accepted him and he entered Montreal's famed "Grand Seminaire" in Canada to complete his studies.

Montreal is a long way from the Bay, but that distance did not remove "Vurl" far from us. He kept in close contact. His name was one of the first to be placed on the roster of the St. Augustine's alumni association.

And now, we all rejoice with him as he mounts God's Holy Altar. His ordination is quite unique in this that he is the first Negro to be ordained for the Lafayette, La. diocese—and unless the right facts escape us—the first Negro to be ordained for any southern diocese.

First Bishop of Indore

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ons, S.V.D., D.D., made his first studies for the priesthood at Uden in the mission seminary of the Society which he later joined, at the major seminary in Teteringen, Holand, when he made his profession of vows. After his ordination, he was selected by his superiors for a special course in theology at Rome where he won his doctorate in 1935. He was immediately sent to the foreign missions which had been the goal of all his ambitions and studies.

Though he had been offered opportunities to work in the colonies of his own homeland he preferred the mission of Indore in Central India, a mission just then recently entrusted to the Society of the Divine Word under its first Prefect Apostolic, Monsignor Peter Janser,

Bishop Simons officiates at the investiture ceremonies at St. Michael's Novitiate, Conesus, N. Y. Bishop Simons is assisted by Very Reverend Robert C. Hunter, S.V.D., (left) Provincial of the Eastern Province and Father Wilber Wagner, S.V.D., Novice Master.

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His Excellency was guest of St. Augustine's Seminary here in Bay St. Louis, Mississippi, for a few days in October. The Community was privileged to hear him in one of the Saturday night conferences in chapel. Everyone was moved by his sincerity, spirituality, humility, and missionary zeal. The Bishop will be installed in his See of Indore before Christmas of this year.







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JOE LOUIS

(Continued from page 300)

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Then the family went to Detroit, where the stepfather worked in an automobile factory. Joe went on to trade school, and worked in the evenings doing the rounds with an ice wagon. Then came the depression, and the family went on relief. This, said Joe, made his mother feel very bad. Years later Joe wrote out a careful check for \$269, which was the amount of the relief checks they had had from the government. That, said Joe, made Mrs. Brooks, as she now was, feel better.

But just before Joe retired, two first-rate newspapermen, Meyer Berger and Barney Negler, transcribed exactly how he talked and what he said. From a few sentences of this report, I think you can get closer to the kind of man Louis is than from reams of official biographies. Take the bit about his being born with a catlike tread. "When

I got up in fighting," he says, "newspaper writers put a lot of words in my mouth. They wrote I was born with movements like a panther, and how I was a born killer. I never said it was wrong before, but the real truth is I was born kind of clumsy-footed. My mother says I liked to stumble a lot when I was a baby.

"That footwork the writers say was cat-sense was something Chappie Blackburn drilled into me. That was learned, it wasn't a born thing. He saw I couldn't follow my left hook with a right cross without getting my right foot off the floor. It takes a lot of learnin' before you can do it without thinkin'."

Or his explanation of why he never says much. "When I got to be champion, the writers made a lot of noise about how hard it was to get me to talk. My mother said I was no different when I was a kid. When I went to school the teacher made me say words over and over, and by and by I got stubborn, I guess, and wouldn't say them at all."

After he lost a fight in early 1934, before his professional career was technically on the books, his manager told him to stop staying out late with the gang. "He treated me real good," says Joe. "I got to wear some of his clothes made over." The night he became champion, the night it seemed the whole population of darktown Baltimore poured into that vaudeville theater, Joe summed up his feelings in an immortal sentence or two.

"He fell in a face-down dive. That made me heavyweight champion.



In a November 14 ceremony in the White House Rose Garden, President Truman received a plaque for his work on civil rights. The presentation was made by Louis Martin (left) and Carl Murphy. Mr. Martin publishes the Michigan Chronicle and Mr. Murphy, the Afro-American.

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Joe doesn't talk about his respect for his opponents, nor about his decency and casualness with the crowd. But there is one remark he makes about his pride in money that should round out the picture.

"People ask me," he says "'Joe, what will you do when the big money from fightin' stops comin' in? Won't you have to cut down?' I tell 'em, I'm gonna live good, retired or not retired. I got investments and I got ideas. I'll keep on livin' good. It's them who lived off me who won't be living so good."

We ought to be able to stop there. And in a more artistic world, that is where Joe would have stopped, too. But the Bureau of Internal Revenue is not noted for its artistic restraint or its sense of the dying close. Joe might announce his retirement, and the newspapers salute him with splendid tears. But there was a little matter of \$220,000 between Joe and the tax officials. He had "lived good" when the money was rolling in like a Kansas harvest.

And, true, he had "got investments." But many of them were grubstakes handed out in the flush days to mere acquaintances. Some of these in vestments could charitably be written off as bad debts, but not on the merciless forms of the income-tax boys. So Joe was thrown back on those "ideas" he had dared to boast about. In the end, there was only one idea that, in desperation and in decency, he could fall back on: it was the pitiful idea of going on fighting.

He won a fight and lost a fight, and then in the fall of 1950 he was battered like a sick old bull by a little dancing man called Ezzard With every beating his Charles. price would go down. I suppose the Internal Revenue theory was that it was still Joe Louis fighting up there, with the terrible right hand that once earned \$50,000 per thrust. They would allow working depreciation on a five-year-old car but not, apparently on a worn-out thunderbolt. So the means to pay off the big debt grew limper every month.

There is no point in going on. Better far accept the word he gave in the spring of 1949, when he retired unbeaten in full view of a thousand fighters who dare not match him. Better recall only the memory of incredible speed, a slow shuffle, a solemn face, a gentleness, a shy acceptance of his greatness. All things considered, even the prospect of a fumbling end, he is a credit to his race—as long as you add Jimmy Cannon's good and necessary afterthought, the human race, that is.

"Does it make you happy to know that there are now 15,120 Sisters in Africa and 71% of these are native Africans? Just a hundred years ago ancestors of these women were being sold into slavery. Now they have become "Slaves to Christ" through the triple "chains" of poverty, chastity and obedience. What a happiness if our young Catholic college women could say they made a sacrifice of a dance, dinner or a little luxury to support their sisters in Christ!"—Bishop Fulton J. Sheen, d.D.

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Christmas brings eager expectations.

(United Press Photo)

Just a day ago the Church began the holy season of Advent, the season which begins the Liturgical Year. Now there is one thing that strikes us, or should strike us about this season. All during the year, the Church holds up as our models the Saints, but if we exempt the Queen of all Saints, the Blessed Virgin, there is none to whom she returns so often in such a short space of time as she does to St. John the Baptist during the four short weeks of Advent. It seems as if she wishes to point him out to us as the Saint of the Season, the Saint of the Preparation for Christ's Coming.

And if we think about this a little, it becomes evident that this is quite right. All of us have read the story of the birth of St. John the Baptist. We know that his birth was announced by the angels as was the birth of Christ. We remember that his father, Zachary, was doubtful of the words of the Angel, and for this doubt was struck dumb until John was born and ready to be circumsised. And we also recall that the first words of Zachary when he regained his speech was a prophecy of the future work of his son, "to go before the face of the Lord and prepare his way."

And we read in the New Testament that this prophecy was fulfilled because just before Christ began his public life, we find St. John preaching to the people urging them to repent and do penance

for their sins. And it is especially his message that the Church wants us to heed during these days before Christmas. She wants us to prepare for the coming of Christ into our souls on Christmas day. And it was St. John who called the people of his day to prepare for Christ, so today he is calling us to prepare for Christ. Can't you find some little act of self-denial to perform during these days, some little act of penance that you could offer up to prepare yourself for Christ's coming? Surely there must be something. You can be nice to your little brothers and sisters when it would be so much easier not to be nice. You can be kind to all your little friends especially when it is hard to be kind. You can do what your parents tell you especially when it is so much easier to do what they told you not to do. This is the penance that Christ wants you to do. He doesn't ask that we go out into the desert like St. John and try to live off of the little plants and things that we could find there . . . most of us would die of starvation. But he does wish us to perform the little acts of sacrifice that will not hurt our health or hinder our work.

Now is the time to begin. The papers now are full of advertisements . . . shop early, buy your Christmas presents now, they advise. So we too should begin now to get our little spiritual presents ready for Little Jesus, and every little act of self-denial is a new little present for Jesus. Don't let Christmas find you with no present to give



Sunday, December 21

St. Thomas, Apostle. When St. Thomas saw Our Risen Savior's wounds, he fell to his knees and cried, "My Lord and my God." Our Lord said, "Because thou hast seen Me, Thomas, thou has believed; blessed are they that have not seen and have believed." St. Thomas suffered martyrdom in India.

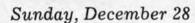
Friday, December 26

St. Stephen. The first martyr of the Christian Church was St. Stephen. When the Jewish priests brought him before one of their courts, he accused them of having crucified Christ. They dragged him outside the city walls and stoned him to death.



Saturday December 27

St. John, Apostle. The Beloved Apostle and Evangelist, St. John, was the only one of the Apostles who stood at the foot of the cross with Mary. The dying Savior gave His Blessed Mother into St. John's keeping. He was the author of one of the Gospels, and the only one of the Apostles to die a natural death.



The Holy Innocents. On this feast the Church pays homage to the helpless babes who were slain by order of King Herod. The wicked king was so determined to take the life of the Christ Child that he sent his soldiers to kill all baby boys in Bethlehem. Warned by an angel, however, the Holy Family had fled.





Monday, December 29

St. Thomas Becket. Born in London in 1118, St. Thomas Becket became Archbishop of Canterbury at the age of 44. He resisted the attempts of King Henry II to take away the rights of the Church. In 1170, he was slain at the altar of his cathedral by four knights who knew that the king wished to get rid of him.



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(United Press Photo)

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Just a day ago the Church began the holy season of Advent, the season which begins the Liturgical Year. Now there is one thing that strikes us, or should strike us about this season. All during the year, the Church holds up as our models the Saints, but if we exempt the Queen of all Saints, the Blessed Virgin, there is none to whom she returns so often in such a short space of time as she does to St. John the Baptist during the four short weeks of Advent. It seems as if she wishes to point him out to us as the Saint of the Season, the Saint of the Preparation for Christ's Coming.

And if we think about this a little, it becomes evident that this is quite right. All of us have read the story of the birth of St. John the Baptist. We know that his birth was announced by the angels as was the birth of Christ. We remember that his father, Zachary, was doubtful of the words of the Angel, and for this doubt was struck dumb urtil John was born and ready to be circumsised. And we also recall that the first words of Zachary when he regained his speech was a prophecy of the future work of his son, "to go before the face of the Lord and prepare his way.

And we read in the New Testament that this prophecy was fulfilled because just before Christ began his public life, we find St. John preaching to the people urging them to repent and do penance

for their sins. And it is especially his message that the Church wants us to heed during these days before Christmas. She wants us to prepare for the coming of Christ into our souls on Christmas day. And it was St. John who called the people of his day to prepare for Christ, so today he is calling us to prepare for Christ. Can't you find some little act of self-denial to perform during these days, some little act of penance that you could offer up to prepare yourself for Christ's coming? Surely there must be something. You can be nice to your little brothers and sisters when it would be so much easier not to be nice. You can be kind to all your little friends especially when it is hard to be kind. You can do what your parents tell you especially when it is so much easier to do what they told you not to do. This is the penance that Christ wants you to do. He doesn't ask that we go out into the desert like St. John and try to live off of the little plants and things that we could find there . . . most of us would die of starvation. But he does wish us to perform the little acts of sacrifice that will not hurt our health or hinder our work.

Now is the time to begin. The papers now are full of advertisements . . . shop early, buy your Christmas presents now, they advise. So we too should begin now to get our little spiritual presents ready for Little Jesus, and every little act of self-denial is a new little present for Jesus. Don't let Christmas find you with no present to give Jesus.

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Sunday, December 21

St. Thomas, Apostle. When St. Thomas saw Our Risen Savior's wounds, he fell to his knees and cried, "My Lord and my God." Our Lord said, "Because thou hast seen Me. Thomas, thou has believed; blessed are they that have not seen and have believed." St. Thomas suffered martyrdom in India.

Friday, December 26

St. Stephen. The first martyr of the Christian Church was St. Stephen. When the Jewish priests brought him before one of their courts he accused them of having crucified Christ. They dragged him outside the city walls and stoned him to death.



Saturday December 27

St. John. Apostle. The Beloved Apostle and Evangelist, St. John, was the only one of the Apostles who stood at the foot of the cross with Mary. The dying Savior gave His Blessed Mother into St. John's keeping. He was the author of one of the Gospels, and the only one of the Apostles to die a natural death.



Sunday, December 28

The Holy Innocents. On this feast the Church pays homage to the helpless babes who were slain by order of King Herod. The wicked king was so determined to take the life of the Christ Child that he sent his soldiers to kill all baby boys in Bethlehem. Warned by an angel, however, the Holy Family had fled.



Monday, December 29

St. Thomas Becket. Born in London in 1118, St. Thomas Becket became Archbishop of Canterbury at the age of 44. He resisted the attempts of King Henry II to take away the rights of the Church. In 1170, he was slain at the altar of his cathedral by four knights who knew that the king wished to get rid of him.



Tuesday, January 6



Epiphany. This feast commemorates the visit of the Wise Men to the Divine Child. They had seen His star in the East, and had come to wership Him, bringing rare and costly gifts. Like the Magi, we should kneel at His crib this Christmas season and offer Him the choicest gifts of our hearts.

The Christmas Story

If there is one story that is known to us, it is the story of Christmas. Yet perhaps because it is known to us so well, we often forget or overlook some of the lessons that it should teach us. Our Holy Mother the Church realized that such a thing as this would happen naturally, and to take precautions against it she tells us each year the Christmas story as told in the Gospel of St. Luke.

If you have read the story recently then I am sure you must have been struck by the mention that Rome ordered the whole world to be enrolled. Then it was that the might and power of Rome had reached its peak, and the people of Juda, having been unfaithful to the commands of God, were subjects of a foreign power. And so we find Joseph and Mary, the parents of Jesus,

going up to Bethlehem to be enrolled in the town of their tribe. Now this was not required by the law of Rome, but the law of the Jews. They could have stayed in Nazareth and enrolled. But obedient to the laws of their people they go down to the town of David and there, according to the prophecy, is born the Messiah. The lesson here is obedience.

Reading a little farther we find that the first ones invited to the crib of Christ are the poor and humble shepherds. And here we learn that it is not so much what a man has on him, or around him that counts. It is what a man has in him that makes all the difference with God. And it also shows us that the poor have a special place in the heart of God.

And just a few lines farther on we read that the angels sang "peace to men of good will." And here we are told that the price of peace is good will, good will towards God, good will towards our fellow men; we are told that without this good will there is no peace, there can be no peace.

And there are other lessons too, a lesson that will strike you and one that will strike only me. During these days of Christmastide, you will hear the Christmas story again and again; it will be heard on the radio and seen on TV, read in books and magazines. But if you want the true story, you have to go to the Gospels. So make it a point between now and Christmas to read the Gospel for Christmas day, it is a short passage, only the first fourteen verses of the second chapter of St. Luke. Read it now!

EAST LANSING, MICHIGAN: Michigan State Back Willie Thrower, holds the game ball which was awarded to him by his teammates after the 48-6 victory of Texas A. & M. Willie completed seven out of nine passes and hit two receivers for touchdowns.

(United Press Photo)





(Continued from page 306)

Fear, then, need not be predominant. Those who aim to keep us in a state of fear should themselves fear the punishment of God for whatever malice they display in disturbing the world's peace by their threats of destruction. The power of love, on the other hand, should be put to the proof Christ's followers are numerous enough, and powerful enough with the power of God, if they can be persuaded to use it, to conquer the world for Christ, not by



force of arms, but by the force of Christian love. They are organized for this in the Church, which Christ founded. Their work for promoting Christian love and overthrowing hate will be, no doubt, largely a hidden work, but in their unity of intention they will realise themselves as a huge force for bringing about world-harmony. By offering themselves in the cause of Christ, they will wield a power far greater than the bomb.





NEW YORK: Left end Ed Bell of Pennsylvania makes a basket of his hands and chest to welcome a 35 yd. pass thrown by left halfback Walt Hynoski. Bob McCullough of Columbia moves in for the tackle after the successful completion. Pennsylvania won 27-17.

(United Press Photo)



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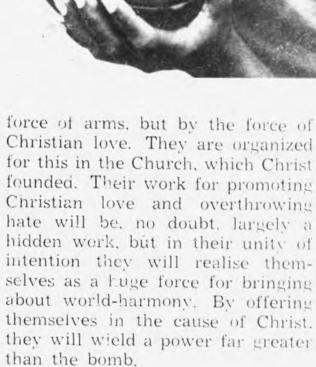




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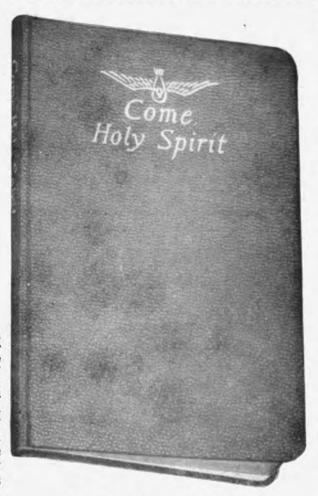
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